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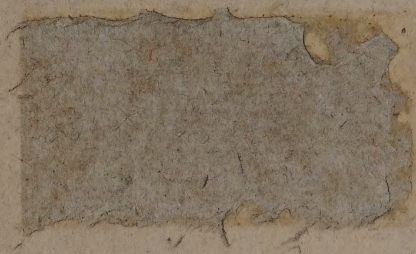

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GODS THREE ARROVVES: PLAGVE, FAMINE, SVVORD,

In three Treatises.

I. A Plaister for the Plague.
II. Dearths Death.
III. The Churches Conquest over the Sword.

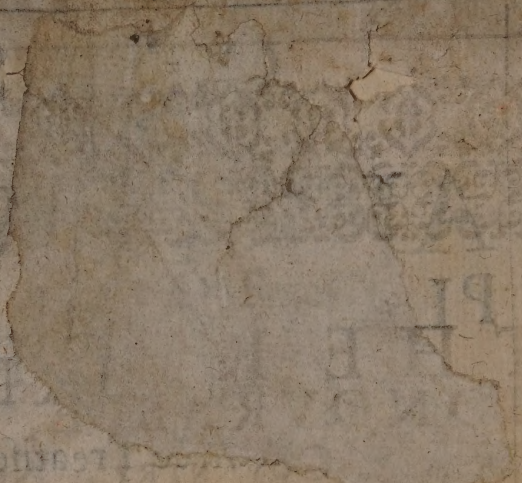
By WILLIAM GOVGE Doctor in Divinity, and Preacher of GODS Word in *Black-Friers*, LONDON.

EZEK. VI. XI.

Alas, for all the evill abominations of the house of Israel: *for they shall fall by the Sword, by the Famine, and by the Pestilence.*

Famem, & pestilentiam, & bestias pessimas, & quicquid aliud malorum sustinemus in seculo, propter nostra venire peccata manifestum est. Hier. Comment. l. 2. in Ezek. 5.

LONDON,
Printed by *George Miller* for *Edward Brewster*, and are to be sold at his Shop at the Signe of the Bible, at the great North doore of *Pauls*. 1631.



TO THE RIGHT HONOVRABLE, SIR THOMAS COVENTRY, Knight, Lord COVENTRY, Baron of *Alesborough*, *Lord Keeper* of the *Great Seale* of ENGLAND.

Right Honourable,

EVen he that joyned his אברך [a] Abrek *his joyfull applause with the joyfull acclamations of many when your Lordship was first advanced to your honourable place, doth now see further cause to adde this* הללו-יה [b] Halelu-jah, *his* congratulation, *praising God for your continuance, as in your place, so in your approved* Integrity, *which hath beene found,* (*as the Apostle saith of the faith of Christians*) εις ἔπαινον καὶ τιμὴν καὶ δόξαν, [c]

[a] *Vox honorem exhibentis, & omnia bona precantis.* Gen 41.43.

[b] *Vox congratulantis & collaudantis Deum.* Rev.19.6. & in Psal.sæpissimè.

[c] 1 Pet.1.7.

unto your praiſe, and honour, and glory, *like good gold, which from the furnace appeares more ſolid and reſplendent. For, your kind of judicature, according to the nature of your place, and your owne purpoſe, is not onely* (*to uſe* [d] *Saint* Auguſtines *phraſe*) Iudicis mollire ſententiam, & mitiùs vindicare quàm leges, *but it is like that which a* [e] *Prophet calls* משפט שלום Iudgement of peace: *which* [f] *Saint* Hierom *thus expounds*, Hoc eſt judicium pacis ut propoſitum Iudex habeat pacificare diſcordes. *This is no ſmall difficulty, ſince according to the ſame* [g] Hierom, Non eſt omnium rectè judicare, ſed eorum qui prudentes ſunt: *who are made wiſe from above. Therefore* [h] Salomon *in a dreame asked this of God. And ſhall not the praiſe thereof by him that receiveth it, by them that partake of the benefit of it, be returned to him from whom deſcendeth* [i] Πᾶσα δόσις ἀγαθὴ καὶ πᾶν δώρημα τέλειον; *But, my good Lord, leaſt telling the truth of your ſelfe may ſeeme flattery to others, and flattery neither ſorts with your diſpoſition, nor becomes my profeſſion, give mee leave in mine high eſteeme of your* Honour, *and humble expreſſion of mine affection, to publiſh my poore paines under your honourable name: wiſhing I were able, beſides*

[d] Aug. ad Marcel. Epiſt. 158.

[e] Zac 8. 16.
[f] Hier. Comment lib. 2. in Zac. cap. 8.

[g] Hier. Comment. lib. 1. in Eſa. cap. 1.
[h] *Salomon in viſione per ſomnium hoc à Deo poſtulavit, ut acceptâ ſapientiâ juſtè populum judicaret.* Ibid.

[i] δόσις & δώρημα Sic diſtinguo, *ut donationem ab ipſo dono.* Beza.

beſides my obſervance to your Lordſhip, in my zeale to Gods Church, Gemmas offerre. *But with* Origen, Quia hæc ſupra me ſunt, pilas caprarum habere merear, *&c. For, whatſoever my weakeneſſes bee, are not theſe times ſeaſonable (I would they were not) for ſuch a Subject as is here handled,* Treatiſes *of* Plague *and* Famine, *yea and of* Warre *too? For, though by the Prudence & Providence of our royall* Soveraigne, *Sonne and Heire of the great* Peace-maker, *warre be kept out of our land: yet in other parts of Chriſtendome, it, and the reſt rage like over-flowing flouds, to the ruine of many States and of true Religion.* The Lion hath roared, who will not feare? The Lord God hath ſpoken, who can but propheſie? *Yet are theſe* Treatiſes *neither to terrifie for what is paſt, nor to propheſie of what is yet to come; but rather to heale the wounds that have beeene made by the fore-intimated arrowes, and to direct us how to keepe the Lord from further ſhooting out the like. It is the part of us* Miniſters of Gods Word, *out of his Word to declare what he intendeth and expecteth when he ſmileth, or frowneth on his people.* Magiſtrates (*who by reaſon of their places, are in* Canaans *language*

Psal. 82. 6.

stiled אלהים ובני עליון Gods and children of the most high) *have the power to cause divine directions to bee put in execution. Thus therefore doth an ancient Father paraphrase on that text, bringing in God himselfe thus speaking to Magistrates,* I have given you mine own honour, and dignity, and title, Therefore judge the people as if I my selfe judged it. *To whom now may those seasonable* Treatises *which do (as it were with the finger) point at Gods particular dealing with us, be more fitly presented, then to him, who under his most excellent Majesty, hath so great a place and part, with others, to settle orders for succouring poore people, wounded as aforesaid, and for sheltring them from those arrowes. Of the* Treatises *thus commended to your honourable Patronage, gracious acceptance is in all humility craved by him that professeth himselfe to be*

Ἔδωκα ὑμῖν τὴν ἰδίαν τιμὴν τὴν ἐμὴν, καὶ τὴν ἀξίαν, καὶ τὴν κλῆσιν. σὺ δὲ ἐμὲ κρίνασ ὄντως κρίναις τὸν λαόν. Iustin. Mart. Quest. & Resp. ad Orthodox. q 142.

At your Honours command,

WILLIAM GOVGE.

TO THE RIGHT HONOVRABLE, RIGHT Worshipfull, and other my Beloved *Parishioners*, Inhabitants of *Black-Fryers* LONDON, *all Happinesse*.

Right Honourable,
Right Worshipfull,
Beloved,

BEhold here a *Testimony* of my due *Respect* to you. Behold here an *Apology* for my seeming Neglect of you. I do acknowledge that all the *Respect* which by a gratefull *Pastor* may be due to a loving *People*, is by me due to you. In that respect, I do here [a] the fourth time give publike testimony thereof by presenting to you in speciall that which is made publike to all. The neglect of you, which may be objected against me, is, my seldome preaching among you this last yeare. This ancient, undeniable aphorisme, [b] *A man can do no more then he can*, giveth a just answer thereto. Great hath beene the weakenesse of my body, first occasioned by a very dangerous disease in *August* last (how low I was brought thereby, many

[a] Treatises presented to my parishioners.
1 *The whole Armour of God.*
2 *Domesticall Duties.*
3 *A Guide to go to God.*
4 *Gods three Arrowes.*

[b] *Ultra posse non est esse: nec velle quidem.*

many of you are witnesses) and further increased by two relapses, one in *Nov.* the other in *Febr.* following. (Of Gods goodnes in my recoveries I shall have fit occasion to speake on *The Saints Sacrifice*, shortly to be tendred unto you.) Had I no other excuse, this were sufficient. Saint *Chrysostome*, where he granteth that *by the weakenesse of Ministers bodies the Churches commodities may be intercepted*, concludeth that *Ministers in such cases are not to be blamed.* But howsoever my weakenesse were a just impediment to preaching (whereby the spirits of a feeble man are much exhausted) yet would I not make it a pretext for wasting precious time in idlenesse. It was wittily and gravely said, [d] *Even in leisure lasinesse is to be shunned.* Worthy therefore of all to be imitated is he, who made that use of freedome from publique affaires, as he set himselfe more close to his private studies, and thereupon was wont to say that, *He was never lesse at leisure then when he was most at leisure*: Answerably (according to the abilitie which God gave me) I endeavoured to spend that cessation which I had from publike imployments, in my priuate studies, so as some fruit thereof might redound to you and others. By this my true and just *apology*, I hope the fore-mentioned *seeming neglect* of you, appeares to be but *seeming*. Concerning the subject matter of my private paines now made publike, though I had by me sundry treatises heretofore preached in your eares, which might with more ease have beene laid againe before your eyes: yet the manifestation of Gods displeasure against us and other parts of the Christian world, by

ἀν θεραπεύη τὸ σῶμα ἵνα σοι διακονῆ, ἂν ἐπιμελῶμαι ἵνα σοι χρήσιμος ᾖ ὑπὲρ τὸν τέλειον αὐλὸν ἰσχαλεῖσθαι δεῖς Chrys. Hom. 1. in cap. 1. ad Tit.

[d] *Cavendum & in ocio ocium est.* Bern. de Con. sid. l. 3. c. 13. *Scipio Africanus dicere solebat Nunquam se minus ocio sum quam cum ocio osus esset* Cic. Offic. lib. 3.

by shooting out his three [e] *evill arrowes* (so called in regard of their evill effects) *Plague, Famine, Sword*, hath drawne my thoughts to meditate thereon, and to publish what in mine ordinary course of Ministry I have not had occasion to preach. Indeed on speciall occasions I have out of the pulpet delivered some of the points handled in these *Treatises*: but I never finished any of them. It is without question a point of prudence to eye the divine *Providence* in all things. For [f] by it without all contradiction are all things thorow out the whole world governed and disposed: especially the affaires of his Church: on which sometimes the light of his favour brightly shineth: other-times haile-stones of indignation are showred downe. By a due observation hereof may our disposition to God be so ordered, as that, which God expecteth, be effected: namely *Gratulation* for his *Favours*: *Humiliation* for his *Iudgements*. Now are the times wherein clouds of Gods anger have obscured the bright skie of the Church. Pertinent therefore to the present times are the *Treatises* following, and in that respect the more profitable to us of these times. [g] *The more pertinent a point is, the more profitable it is.* I could wish that there were not so just occasion of treating of the fore-said *three arrowes*, as there is. We have felt the bitternesse of the *plague* within these six yeares more then in many hundred yeares before in this land: which *arrow* is now againe shot against us: and how farre the venime thereof (for it is a venimous *arrow*) may infect, who knowes? Both the *Palatinates*, *Bohemia*, *Moravia*, *Silesia*, *Hungaria*, and almost all *Germany*: *Rochel*,

[e] חצי הרעים *malas sagittas.* Ezek. 5. 16 *Metonymia effecti.*

[f] *Maiestati divinæ gubernatio pariter & administratio universitatis incumbit.* Bern super. Cant. Ser. 68.

[g] *Quo magis quid accomodum, eo magis commodum est.*

[h] *Rochel, Montauban, Monpellier, Nesmes,* and other townes, cities, and countries in *France* : *Bredaw* in the Low Countries, and many other places in Christendome, have felt the deepe wound of warre, whereby *Idolatry* hath thrust out *Piety*, *Superstition* is set in the roome of *Religion*, *Vsurpers* have entred upon the rites of the true *Lords* and *Inheritours*, the bloud of many millions hath beene shed, more have beene exiled, and all things turn'd upside downe. S. *Augustine* in his time complained that the outrages of the Clergy of the *Donatists* so wasted the Churches, that *Barbarians* dealings might seeme to be more mild. How much more justly may we take up that complaint against the Popish Clergy, *Iesuites*, *Monks*, *Priests*, *Friers*, and the rest of that rabble? As for *Famine*, it begins to invade all *Christendome*: so as one country cannot be helpfull to another, as they have been in former times. *Corne* hath not been so deare among us, as now it is, in any living mans memory. How far this *Famine* begun may proceed, and to what extremities it may bring both our, and other countries, no man can tell. Is it not now time for *Plaisters* to be made *for the Plague*, *Provision* to be procured against *Dearth*, and *Protection* provided against the *Sword*? Such are the *evils* of these *Arrowes*, as to determine which of them is the least *evill*, is not easie. I am sure, that the least of them is so *evill*, as there is just cause to use all the meanes that possibly we can to prevent or remove it. To these purposes tend the *Treatises* here tendred to you. In them ye shall find (beside sundry other usefull points) the extremities of, and remedies for [i] *Plague*, [k] *Famine*, and

[h] The generall History of France hath a catalogue of 99 townes and places of Ostage for them of the religion, reduced in these late warres.

Clericorum Donatistarum latrocinia sic vastant Ecclesias, ut Barbarorum fortasse facta mitiora sint. Aug. Epist. 122.

[i] *Plaister for the Plague* §. 70, 71, 50, 64, &c.
[k] *Dearths Death*, §. 4, 5, 6, &c.

and[1] *Sword*. With such a mind accept them as they are offered to you, by him that thinks no pains too much for your good, who is alwaies mindfull of you, and humbly and heartily desireth the helpe of your prayers: who though feeble in body, yet, so long as he retaineth any competent strength to do you any service, desireth to be

[1] *Churches Conquest*, §. 83, 85, 9, 10, &c. *Dignity of Chivalry*, 9. 15, 16, &c.

Your faithfull Minister,

WILLIAM GOUGE.

Black-Fryers,
LONDON,
11. Apr. 1631.

A Table of the Principall Points handled in *The Plaister for the Plague*, on *Numb.16.* Vers.44,45,&c.

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Errata.

In the Epistle Dedicatory in margine pag. 1. lin. 31. for *bono* reade *bona*. Pag. 19 lin. 36. and *Mordecai* was. p. 76. l. 29. To him therefore. p. 99. in marg. l. 10. Macrob. p. 110. l. 11. *know not what*. p. 111. in marg. l. 17. Gen. 17. 7. p. 325 adde in the end of l. 28 *imply as much*. p. 335. l. 9. he makes. P. 366. l. 33. so *deepe* a wound. p. 378. l. 12. noted *that* the very. p. 381. in marg. l. 22. for *redi* r. *recti*. p. 433. l. 14. had *betrothed* to his.

A PLAISTER FOR THE PLAGVE.

§. 1. *Of the Resolution of the whole Historie.*

NVMB. CHAP. 16. VER. 44,45,46,47,48,49.

IN this history we have *A Plaister for the Plague*, such a plaister as hath its *probatum est*. For this plaister being applied to the plague, *the plague was stayed*, Verse 48.

The parts are { 1. The *Cause* of the Plague. 2. The *Cure* }

The cause is { *procuring*. *inflicting*. }

Verse 44. And the Lord spake unto Moses, saying.

The *procuring cause* is pointed out by this copulative particle AND, which pointeth at the sinne of the people, set out in the 42, & 43. Verses.

The *inflicting cause* was *the Lord*. For he saith, *I will consume*, &c. And of him *Moses* saith, *wrath is gone out from the Lord*.

For *Cure* of this Plague, there is { 1. A *prediction* of it, *spake*. 2. A *prescription* for it. }

In the *prediction* is expressed,

1. The *Minister* to whom it was foretold, *unto Moses*.
2. The *Matter* that was foretold.

Verse 45. Get you up from among this congregation,

In setting out the *Matter*, there is
1. An *Admonition* premised.
2. A *Resolution* intended.
In the Admonition are
1. The Persons { Who. *You.* / From whom. *From among this congregation.*
2. The Point. *Get up.*
The *Resolution* is of a judgement
1. Intended, *that I may*, &c.
that I may consume them as in a moment.
2. Aggravated by the { Soreneſſe, *Conſume them* / Suddenneſſe, *as in a moment.*
In the *Preſcription* there is
1. A *Remedy.*
2. The *Efficacie* thereof, Verſe 48.
The *Remedy* is ſet out by { *Patterne.* / *Precept.*
And they fell upon their faces.
In the *Patterne* we have
1. The Persons. *They.*
2. Their practice. *Fell upon their faces.*
The *Precept* is { 1. *Propounded.* / 2. *Proved* to be neceſſary.
Verse 46. And Moſes ſaid unto Aaron.
In propounding the Precept we may obſerve
1. The *Perſons* { Charging, *Moſes ſaid* / Charged, *Unto Aaron.*
2. The *Preſcript.* This declares
1. The *Meanes to be uſed.*
2. The *Matter* to be effected.
Take a cenſer and put fire therein, from off the altar, and put on incenſe:
The *Meanes* are { *Inſtrumentall.* / *Principall.*
The inſtrumentall meanes are { *Cenſer,* / *Fire.*
The fire is amplified by the *place* whence it was to be taken, *from off the Altar.*
The principall meanes was Incenſe. *Put on Incenſe.*
The *Matter* to be effected is { Expreſſed. / Amplified.

The

The Expreſſion is this, *Make an attonement.*

The Amplification ſets out

1. The *perſons* for whom, *the congregation.*

2. The *Manner*, or time, *Quickly.*

The *Proofe* of the neceſſity of that which is thus preſcribed, is taken from the inſtant judgement, which is

1. Indefinitely intimated.

2. Determinately expreſſed, Verſe 49.

Two things are indefinitely intimated.

1. The *Cauſe* } of the judgement.
2. The *Kinde* }

The Cauſe is *wrath*: aggravated by the *Author* of it. *There is wrath gone out from the Lord.*

The Kinde is a *Plague*: Evidenced by the beginning of it, *The Plague is begun.*

To demonſtrate the *Efficacy* of the foreſaid Remedy, it is further related,

1. How it was *uſed.*

2. How, in the uſe of it, it *proved.*

The *Manner* of uſing it, is

1. Generally propounded, *And Aaron tooke as Moſes commanded.*

2. Particularly exemplified.

In the particular exemplification are expreſſed

1. The *ſpeed* made, *and ranne into the midſt of the congregation.*

2. The *reaſon* ratified, *and behold the Plague was begun among the people.*

3. The *meanes* uſed, *and he put on incenſe.*

4. The *thing* effected, *and made an attonement for the people.*

5. The *Manner* of doing it, *And he ſtood betweene the dead and the living.*

The *proofe* of the efficacy of the foreſaid remedy in the uſe thereof is manifeſted by the *Effect* following thereon, *And the Plague was ſtayed.*

The determinate expreſſion of the judgement is

And go quickly to the congregation, and make an attonement for them. For there is wrath gone out from the Lord, the Plague is begun.

Verſe 47. And Aaron took as Moſes commanded, and ran into the midſt of the congregation, and behold the Plague was begun among the people, and he put on incenſe and made an attonement for the people.

Verſe 48. And he ſtood betweene the dead and the living, and the Plague was ſtayed.

Verse 49. Now they that died in the Plague were foureteene thousand and seven hundred, beside them that died about the matter of Korah.

1. Manifested by the *number* of those that died of the Plague, 14700.

2. Aggravated by relation to a former judgement, (*beside them that died*) which is described by one of the principall Persons that pulled that judgement on their owne and on the peoples pates, *about the matter of Korah.*

§. 2. *Of the exposition and observations of* NVMB. 16.44.

NVMB. 16.44. { *And the Lord spake unto Moses, saying.*

THis first particle AND, being a copulative, knitteth this upon the former History, as a consequence justly following thereon. Now in the former History the Sinne of the people is laid downe. For after that the Lord had manifested his fierce wrath against *Korah, Dathan*, and *Abiram*, with those that tooke part with them, by causing the earth to swallow up some of them alive, and by sending forth a fire to consume other of them, the people that saw these fearefull spectacles of Gods vengeance, were so farre from feare and trembling, as most audaciously, and presumptuously they murmured and gathered themselves together against *Moses* and *Aaron*, as the other, who were before destroyed, had done. Hereby the Lord was provoked to adde, to the former judgements, the Plague here noted in my text. So as they added sinne to sinne: and the Lord added judgement to judgement. For their sinne therefore the Lord plagued them. For by the multiplication of sinne, they grew into a greater contempt then before.

Sequentium accessione ad majorem se contemptum, peccatum extollit. Chrys. Hom. 22. ad Pop.

The title here given to God, and translated, *the* LORD, is Gods proper name [a] *Iehovah.*

[a] See the Churches Conquest on Exo. 17.15. §. 72.

Gods *speaking*, here mentioned, implieth an extraordinary manifestation of his mind; and that so evidently as a man doth when he speaketh to another, and thereby declareth his meaning.

The

The *Person* to whom he spake was [b] *Moses*: even he who was made both a *Prince* and *Prophet* to that people.

Three especiall observations are here most remarkeable.

I. *Iudgements are consequents of sinne.* The inference of this Plague upon the peoples sinne gives evidence hereto.

II. *God foretels what he intends against sinners.* For Gods speaking here mentioned was a foretelling of that he intended against the rebellious *Israelites*.

III. *God reveales his mind to his Ministers.* *Moses* to whom God here speakes was his *Minister*. His Minister to *governe*, and to *instruct* his people.

[b] See the Churches Conquest on Exo.17.9. §.9.

§.3. *Of judgements as consequents of sinne.*

I. * *Iudgements are consequents of sinne.* Take a view of the judgements recorded in Scripture, and you may easily find sinne to be the cause of all. The first that ever was inflicted on a creature was [a] *the casting downe of Angels into hell*: But these are expresly said to be *Angels that sinned*. The next was on the *Serpent*, to whom the Lord thus said, [c] *Because thou hast done this thou art cursed*: In like manner to *Adam*, [d] *Because thou hast eaten*, &c. *Cursed*, &c. Thus [e] the generall deluge of the world, the [f] burning of *Sodom* and *Gomorrah*, the [g] plagues of *Egypt*, [h] the judgements in the wilderness, [i] in the time of the *Iudges*, and afterwards, were all for sinne. But not to insist on more particulars in a case so cleare, the *Wiseman* expresly saith, [k] *wickednesse overthroweth the sinner*. He that acknowledgeth this, commendeth the justice of God.

* See §.2. *Malorum in corpore causa est animæ nequitia.* Chrys. ad Pop. Hom 46.

[a] 2 Pet.2.4. [b] Ἄγγελον ἁμαρτησάντων οὐκ ἐφείσατο.

[c] Gen.3.14.
[d] —17.
[e] —6.5.
[f] —18.20.
[g] Exo.3.9. —5.6.
[h] Heb.3.17.
[i] Iudg.2.20.
[k] Pro.13.6.

Ob. Sore judgements fell upon *Iob*: yet were they not consequents of sinne.

Answ. 1. Surely *Iob* was not free from all sinne: [l] *For there is no man that sinneth not*. Before sinne seazed on man, he was free from all judgement: and as free shall he be, when againe he shalbe without sinne. Therefore Saints in their afflictions have confessed their sinnes, for which they knew they were deservedly and justly humbled.

The kinde of Iobs afflictiõs,

[l] 1 King.8.46. *Sancti in medio tribulationis peccata sua confitebantur, pro quibus se digne & juste humiliari noverant.* Aug. Epist.122.ad Victor.de afflict.piorum.

2. Distinction must be made betwixt judgements. Some are [m] for evidence, proofe, and exercise of such graces as God hath endued men withall. Others are for punishments of sinne: and they either [n] to bring a sinner to repentance, or [o] to make him an example of just vengeance. The judgements which befell *Iob* were of the first kinde. The judgements intended in the point in hand are of the latter kinde.

[m] 1 Pet.1.7. Iam.1.3. See §.49.
[n] 2 Chro.33.12
[o] Iud.Vers.7.

Why judgements follow sinne.

The direct contrariety that is betwixt sinne and Gods purity, on the one side: and Gods holy jealousie, and perfect hatred of sinne, his impartiall justice, his truth in executing what he threatneth, his care to keepe others from being infected, his wisdome in stopping the mouth of such as are punished, and the many ill consequences that might follow upon sinnes impunity, on the other side: as they hold judgements from such as by their impenitency pull them not upon their owne pates, so they hasten judgements on notorious sinners.

§. 4. *Of the sinnes that cause judgement.*

Search out cause of judgement.
[p] Ios.7.13.

1. [p] THE charge which God gave to *Iosua* (when he and the men of *Israel* with him fled before the men of *Ai*) to search out and take away from among them the accursed thing, affordeth a direction very pertinent to the point in hand: which is, when we see any judgement hanging over our heads, or feele it fallen upon us, to search narrowly and thorowly after the cause of that judgement. Nothing doth usually so bring mens sinnes to mind and memory, as judgements. Instance the example of *Iosephs* brethren, *Gen.*42, 21. The Prophet therefore that penned the *Lamentations*, upon the grievous judgements that had fallen upon the Israelites, giveth this advice. [q] *Let us search and trie our wayes.* Vpon a like occasion, which was a manifestation of Gods displeasure by visible judgements, the Apostle giveth this advice, [r] *Let a man examine himselfe.*

Nihil sic peccata in memoriam revocare consuevit ut pœna & castigatio. Et hoc manifestum ex fratribus Ioseph &c. Chrys. ad Pop. Hom.4.
[q] Lam.3.40.
[r] 1 Cor.11.31.

If the judgements be publicke, it wilbe use-full in our

our search to proceed after this manner.

1. Observe what are the most common and publike sins of that place or people where the fire of Gods wrath appeareth. These were the sinnes which God himselfe did as it were with the finger thus point out to his Prophet, [r] *Seest thou not what they doe in the Cities of Iudah, and in the streets of Ieruſalem?*

What sinnes especially to be thought causes of judgement.

[r] Ier. 7. 17.

2. Marke how farre such sinnes are winked at, and tolerated by Magistrates and Ministers. For this provoketh God to take the sword into his owne hands; whence proceed publique and fearefull judgements. Instance [s] *Elies* case.

[s] 1 Sam. 3. 13.

3. Consider how farre the contagion of those publique sinnes spreadeth it selfe. For when the infection of a sinne is diffused all abroad, farre and neare, the Lord is forced to send some publique judgement, thereby, as it were with a fire to purge the aire. [u] *All Israel have transgressed* (saith *Daniel*) *therefore the curse is powred upon us.*

[u] Dan. 9. 11.

4. See how farre they that professe Religion do yeeld to the corruption of the times. For these by their sinnes much incense Gods wrath, because they especially cause the name of God to be blasphemed. Witnesse [x] *David.* The [y] commixtion of *Sonnes of God* with *Daughters of men* caused the Deluge.

[x] 2 Sam 12. 14. Rom. 2. 24.
[y] Gen. 6. 2.

5. Especially let every one examine himselfe, and search out his owne sinnes: and take due notice how farre he hath followed the sway of the times, and yeelded to the iniquity thereof. Every one ought most to suspect himselfe: and to feare lest his sins among and above others, have incensed the fire of Gods wrath. Every one (if he take due and thorow notice of himselfe) may know more evill of himselfe, then he can justly suspect of others. For men know their owne inward parts: their very thoughts and imaginations: in which respect though others commit more outward grosse enormities then themselves, yet they are privy to such a sea of corruptions in themselves, that they have every one cause to say, [z] *Of sinners I am the chiefe.*

[z] 1 Tim. 1. 15.

§. 5. *Of the courses to be taken when sinne is found out.*

2. SInnes the cause of judgement being by such searching found out, we may not suffer them to remaine, and continue to enflame Gods wrath: but as we desire to have that fire goe out, so we must pull away this fuell. So long as fire hath fuell to worke on, it will not go out: but rather be more and more hot. Now fuell is pulled away from Gods wrath,

How Gods wrath may be slaked.

1. When the soule is prickt, and pierced with sinne: when godly sorrow is wrought in the heart: [a] such a sorrow as was wrought in the *Corinthians*.

[a] 2 Cor. 7. 9.

2. When upon that touch of heart, true confession of sinne is made to God. [b] *If we confesse our sinnes, God is faithfull to forgive us our sinnes.* [c] *Nathan* on this ground pronounced pardon to *David*.

[b] 1 Ioh. 1. 9.
[c] 2 Sam. 12. 13.

3. When upon such confession the mind is otherwise disposed then it was before: loathing the sinnes which before it loved: as [d] she that made a towell of her haire, which had before beene laid out to proclaime her lust.

[d] Luk. 7. 38.

4. When that loathing works a true and resolved purpose never to returne to those sinnes againe. As he that said, [e] *I will take heed unto my wayes.*

[e] Psal. 39. 1.

5. When this purpose for the more sure performing of it, is ratified by solemne promise, vow and covenant. Hereof we have a worthy patterne of the Iewes in [f] *Nehemiahs* time.

[f] Neh. 9. 38.

6. When faithfull endeavour is answerable to such purposes, promises, vowes and covenants: as he that said, [g] *Thy vowes are upon me, O Lord.* As the bond of a Creditor to whom a man that meanes honestly is bound, so lies on the debter, that he is not quiet till it be discharged, so was the vow which he had made to God, *upon him.*

[g] Psal. 56. 12.

7. When above all, remission and reconciliation is heartily sought of God, and stedfastly believed. This is principally intended

intended by the *attonement* hereafter to be ſpoken of.

§. 6. *Of the caſes wherein we muſt ſeeke to ſlake Gods wrath.*

THE foreſaid courſe for averting judgement is to be taken,

1. When the fire of Gods wrath flameth about our eares, and hath conſumed many before our eyes, as [h] the Plague did in *Davids* time. [h] 2 Sam. 24. 15.

2. When there is but a ſmoake which ſheweth that fire is kindled though it flame not forth: as when *Moſes* heard God ſay, [i] *Let me alone, that my wrath may waxe hot againſt them*, &c. Threatnings of judgement are to Gods wrath, as ſmoake is to fire. Such ſmoake made the *Ninevites* repent. [i] Exo. 32. 10. Ion. 3. 5.

3. When we obſerve cauſes that may kindle and enflame Gods wrath to abound, as all manner of notorious ſinnes. They were the ſinnes of the people which made [k] *Chriſt weepe over Ieruſalem.* By them he gathered that heavy vengeance muſt needs fall upon her. [k] Luk. 19. 41.

4. Though we apparently ſee no flame, nor ſmoake, nor notorious cauſe: yet when we have juſt cauſe to ſuſpect and feare all, or any of theſe. Thus it is noted of [l] *Iob*, that *when the dayes of his childrens feaſting were gone about, he ſent and ſanctified them*, &c. *For Iob ſaid, it may be that my ſons have ſinned*, &c. Becauſe he ſuſpected that they might have provoked Gods wrath, he uſed meanes to pacifie the ſame. [l] Iob 1. 5.

§. 7. *Of putting away ſinne for removing judgement.*

THE fore-mentioned point concerning the removing of Gods judgements doth now in particular, and after an eſpeciall manner concerne us, * who are even in the flame of the fire of Gods wrath; and thereupon aſſembled together by faſting and prayer after a more then ordinary manner to

* The ſecond of Iuly 1625 was the firſt day appointed for a publique faſt when there died in that weeke 405 of the Plague.

to seeke grace and favour of God; that so this day of humiliation may prove a day of reconciliation. For this end we are this day to enter into a solemne covenant with God: and as we desire to have this hot fire of the Plague or extinguished or at least slaked, so to remove the causes which have kindled the same, so farre as we can find them out. When the Iewes after the captivity on a day of fast entred into a new covenant with God, [m] they put away their *strange wives and children*, because in taking them they sinned, and to hold them had beene to continue in sinne. In like manner, though we be wedded to our sinnes as to wives, and our sinnes be as deare as wives and children can be, yet must they be put away: els nor our persons, nor our prayers, nor any services that we performe, can be acceptable to God. Sinnes retained are as that [n] *bitternesse* which was on the waters in *Marah*, which made them that they could not be drunken: and as that [o] *heavinesse* on the axe head which made it sinke in the water: and as that [p] *thick cloud*, whereof the Prophet thus saith, *our prayer cannot passe thorow it*. Yea as those [q] *wilde gourds* which brought death into the pot. But faith and repentance are as the *tree* which was cast into the waters and made them sweet: as the *stick* which being cast into the water made the iron swimme: as the *winde* which driveth away a thick cloud; and as the *meale* which made the pottage wholesome. Wherefore as we desire to have our persons, prayers, and other services acceptable to God, and the fiercenesse of this pestilence to asswage, yea this and other judgements to be removed, let us take away the cause of all: let us put away our sinnes. The cause being taken away, the effect will quickly follow.

[m] Ezr.10.3. Neh.9.2.

[n] Exo.15.23.

[o] 2 King.6.5.

[p] Lam.3.44.

[q] 2 King.4.39.

Sanè ubi prorsus de medio actum fuerit omne peccatum, causa quidem omnino sublata, nec ipse quoque deinceps manebit effectus. Bernard. in Psal.91. Serm 10.

§. 8. *Of*

§. 8. *Of Gods foretelling judgements.*

II. * GOD *foretels what he intends against sinners.* This he did by [a] preparing an *arke* before the floud came: by [b] sending *Lot* into *Sodom* before it was consumed: by [c] sending *Moses* and *Aaron* to *Pharaoh* before his land was plagued: and by [d] raising up *Prophets*, and sending them time after time to the *Israelites*.

This God doth to draw men, if it be possible, to repentance: as [e] *Hezekiah* and his people; and [f] the King of *Niniveh* with his people, were wrought upon by this meanes, and judgement prevented: or els to make men the more inexcusable, and to justifie Gods severity against men; and to give evidence that the judgements which fall on men come not by chance, but from God.

1. Hereby have we evidence of Gods long-suffering. He thinks not of wrath till he be exceedingly provoked. Therefore he is said to be [g] *slow to anger*. And when he is provoked to take vengeance, he threatens before he strikes. For [h] *he doth not afflict willingly*. He saies it, and sweares it, [i] *I have no pleasure in the death of the wicked*. And well we may believe him that he is so slow to take vengeance: for vengeance is to him [k] *his strange worke, his strange act*: a worke and act whereunto he is in a manner forced: which he would not do, if otherwise he could maintaine his honour. They therefore on whom judgement falleth, have cause to confesse unto God, and say, [l] *O Lord, righteousnesse belongeth unto thee, but unto us confusion of faces: for we have not hearkned*, &c.

2. This manner of Gods proceeding with sinners gives demonstration of the hard and impenitent heart of man, that will not be brought to yeeld. Firly is such an heart stiled [m] *an heart of stone*. For a stone may be broken to peeces, yea beaten to powder, but never will it be made soft: so such mens hearts may be confounded with Gods judgements, but will never be mollified nor made pliable to his will.

If

* See §. 2.
[a] Gen 6 14.
[b] — 19 1.
[c] Exo. 5.1.
[d] 2 Chro 36. 15.
[e] Ier. 26 18, 19.
[f] Ion. 3 5. *Captivitas Iudæorum prædicitur ventura, ut cum venerit non casu accidisse videatur, sed irâ Dei.* Hieron Comment in Ioel 1. Gods patience.
[g] Ion, 4.2.
[h] Lam 3.33.
[i] Ezek. 33. 11.
[k] Isa 28.21. *Extraneum factum suum, alienum opus suum; Peregrinum est opus ab eo.* Hieron in hunc locum.
[l] Dan 9. 7. Hardnesse of mans heart.
[m] Ezek. 11. 19 לב האבן

If threatnings, or predictions of judgements could worke on such, God would never worke his strange worke. Iudgements are foretold to come, that people repenting, judgements might not come, which yet will come as they are foretold if people continue in sinne. Reade and consider, *Ier.*26.18,19,&c.

Calamitas prædicitur ventura, ut agente populo pœnitentiam non veniat, quæ ventura est, si permanserit in delictis. Hieron. in Ioel.1.

§. 9. *Of Gods making knowne his mind to his Ministers.*

III. * GOD *reveales his mind to his Ministers.* So he did to [a] *Noah*, [b] *Abraham*, [c] *Moses*, and other his Prophets. To omit other particulars, in this case it is thus indefinitely said, [d] *Surely the Lord God will doe nothing, but he revealeth his secret to his servants the Prophets.*

* See §.2.
[a] Gen.6.13.
[b] — 18.17.
[c] Exo.3.8.
[d] Am.3.7. *Non faciet Deus verbum nisi revelaverit Prophetis; non quo omnia revelet Prophetis quæ in cœlo faciat, sed quæ facturus in terris sit.* Hier. in Am.3. Lege plura ibid. Hac de re.

Not for their owne sakes onely doth God manifest his purpose to his Ministers, but that they may declare to others what is made knowne to them. On this ground saith the Lord to his Prophet, [e] *Heare the word at my mouth, and give them warning from me.* Now by this meanes of manifesting his minde, *the ministry of man*, God sheweth his providence and prudence.

[e] Ezek.3 17. Gods providence and prudence in mans ministry. Ezo 20 19, Luk 1.12.

1. His *providence*, in ordaining such a meanes as is fittest for mans infirmity: For man can best endure man to speake unto him, and to declare what is meet for him to know: When God himselfe delivered his ten Oracles to the people, they were so affrighted, as *they said unto Moses, speake thou with us, and we will heare: but let not God speake with us, lest we die.* Yea when *Zachariah* an ancient Priest saw an *Angell* that brought unto him a gladsome message, *he was troubled and feare fell upon him.*

2. His *prudence*, in ordaining so meane a meanes as will make triall of mans respect to God: whether he will give credence and yeeld obedience to Gods Word, because it is Gods Word, for the Lords sake, rather then for the messengers sake. For this are the *Thessalonians* commended, *because when they received the Word of God which they heard of men,*

1 Thes. 2.13.

they

they received it not as the word of men, but as the word of God.

O let us in like manner testifie our acknowledgement of Gods providence and prudence, in receiving, as from God that which by his ministers is delivered unto us. Thus shall we testifie such respect to God, as will make him to give evidence of his good respect to us.

Respect to be shewed to Gods Ministers as to God.

§. 10. *Of the grounds that Ministers now have to foretell judgements.*

Ob. MInisters have not now such certaine knowledge of Gods minde, as of old the Prophets and Apostles had, to whom God did immediatly and infallibly make knowne his minde.

Answ. We have a more sure word, namely the *holy Scriptures*, which are *given by inspiration of God*. These shew what sinnes do most offend God, and what doe soonest pull downe vengeance from God, upon the committers of them. So as when Ministers see such sinnes impudently and impenitently committed, they may well inferre that God purposeth to send some judgement to such a people. To this purpose is it that the Apostle reckoneth up sundry sinnes that the *Israelites* committed in the wildernesse, and judgements that followed thereupon, that we should not sinne as they did, and *fall after the same ensample of unbeliefe* or disobedience.

2 Pet. 1. 19. 2 Tim. 3. 16.

1 Cor. 10. 6. &c Heb. 4. 11.

On this ground many Ministers well noting the sinnes of these times, did foretell that God would bring on this City, or a Plague, or some other judgement. And in the beginning of the yeare many did particularly foretell the Plague it selfe. Their threatning was little regarded; little or no amendment followed thereupon: now therefore is the Plague among us.

* Now that the Plague is begun, let us (my brethren) be admonished to repent: and as a Fast is proclaimed, so let us keepe it after a right manner, in true humiliation of soule, and

* A publique fast was proclaimed to bee kept weekly every wednesday while the Plague continued.

and contrition of spirit: renting our hearts, turning to the Lord: fasting from sinne as well as from food. *Prepare to meet thy God O England.* This beginning of the Plague is a reall demonstration of a greater Plague yet to come. If by more then ordinary humiliation and conversion Gods wrath be not pacified, this Plague is like to be greater then ever was before in our owne, or our fathers dayes; even such an one as shall make this City empty: and make the eares of such as heare of it to tingle againe. The Lion hath roared, who will not feare? *The Lord God hath spoken, who can but propheſie?*

Am.3.8.

§. 11. *Of the meaning and doctrines of the first part of the* 45. *Verse of* NVMB. 16.

NVMB. 16. 45. { *Get you up from among this congregation, that I may consume them at once.*

THE first clause here noted, is an admonition for avoiding the intended judgement. [a] The word translated *Get you up*, properly signifieth to *lift up ones selfe.* Yet the Iewes do interpret it oft times with a word that signifieth to separate ones selfe. It is said before (Verse 42.) that *the Congregation was gathered against Moses and against Aaron.* Hereupon it is likely that they were afraid, and with feare *cast downe* (as we use to speake) and in regard thereof the Lord thus said to them, *lift up your selves, or get you up.*

a חרמו *a radice* רום *elevatus fuit. In Hiphil elevavit se. Targum sæpe per* פרש *separavit. Hoc in loco* אתפרשו *separate vos.*

Though in the former verse he spake onely to *Moses*, yet here he useth the plurall number, *Get YEE up*, to shew that he had respect to *Aarons* safety also: yea and to the safety of all that were not of their conspiracy.

Further, because the multitude *gathered together against them*, he addeth, [b] *from the middest*, or *from among* that assembly. The word translated [c] *congregation*, properly signifieth such an assembly as by appointment meeteth together.

b מתוך

c העדה of יעד *condixit, indixit.*

[d] The

[d] The word, that signifieth the *place* or *time* appointed for assembling together, is derived from the same roote. It here implieth a multitude that among themselves appointed and conspired to do what they did.

The particle [e] THIS hath its Emphasis. For it distinguisheth this rebellious assembly from the rest of the Israelites that did not conspire with them.

The particle that joyneth the following clause to this, is a copulative, [f] AND. It is thus word for word, *Get you up from among this congregation, AND I will consume them*: so as it implieth that God would not destroy the multitude that sinned, till they that sinned not with them were separated from them. Our English importeth as much by using a particle that intendeth the *end* of doing a thing, thus, *THAT I may consume them.* Others expound it with a causall particle thus, *FOR I will consume them.* All tends to the same.

The thing intended is set out by a [g] word that signifieth an utter destruction of them all. It is sometimes used in the better part, and signifieth a full, absolute, and perfect finishing of a thing: as where it is said, [h] *God ended*, or finished, or perfected *his worke*. It is also used in the worse part, applied to judgement, or destruction, and signifieth an utter, finall destruction of all appointed to destruction: as where the Prophet said to *Ioash*, [i] *Thou hadst smitten Syria, till thou hadst consumed it.* So it is here used. This is thus threatned because by other judgements they had not bene bettered, but still continued in their obstinacy, as the former histories in this chapter evidently shew.

To aggravate this intended judgement the more, it is added, [k] *at once*, or word for word to translate it, *as suddenly*, or *in a moment*. Our English phrase *at once*, implieth a quick, speedy, sudden doing of a thing; as where *Abishai* said to *David* of *Saul*, let me smite him [m] *at once*: which is as if he had more largely said, I will not make much adoe, nor be long about the matter, I will not strike many blowes, I will quickly with a blow dispatch him. Some English Translators

d מוער

e הזאת

f ו

Genev. Engl.

g אכלה

h Gen. 2. 2. ויכל LXX συνετέλεσε. *consummavit.*

i 2 King. 13. 19

k כרגע *ut repentè.* *Chald.* כמרגוע *Arab.* באלרגוע *in momento.*

l 1 Sam. 26. 8.

m פעם אחת *una vice, uno ictu.* Trem & Iun.

Translators expound the word in the text, *quickly*.

Here have we a mixture of { *Mercy*. / *Iustice*.

Mercy in seeking to preserve some.
Iustice in resolving to destroy others
The *former* is expressed in an *admonition*.
The *latter* in a resolution.
The *admonition* intimates,
1. *Gods mind*: that he would not have them perish.
2. *Mans endeavour*.

Here is noted, { 1. Their action: *Get ye up* / 2. The company: *From this Congregation*.

The *resolution* expresseth { 1. The *Author* of the judgement. / 2. The *Kinde* of judgement.
The *Author* is the Lord. *I will*, saith God.
The *Kind* of judgement setteth out
1. The *Matter* intended, *consume them*
2. The *Manner* of doing it, *at once*.

The *Connexion* of the *Resolution* with the *Admonition* (*THAT I may*, or *AND I will*) implieth Gods unwillingnesse to plague the righteous with the unrighteous.

Seven principall Doctrines are here commended to our due consideration.

I. *God is not willing that the righteous should perish with the unrighteous.* For he giveth advice to such as were righteous to escape, when he thinks of destroying the unrighteous.

II. *They that would avoid the judgement that fals on the wicked, must avoid communion with them.* The action here enjoyned (*get you up*) intends as much.

III. *Multitudes conspiring in evill must be left.* The word *congregation* from which they must goe, implies thus much.

IIII. *Mixture of the godly with the wicked is a stay of judgement.* For by saying, *Get yee up AND I will, or THAT I may consume them*, he intimates, that he would

would not consume the one till the other were gone.

V. *The Lord revengeth the rebellious.* For he it is that saith, *I will consume.*

VI. *Stubborneneſſe after ſome ſtroaks cauſeth utter deſtruction.* Sroake upon ſtroake had beene ſtroken before: for the earth had ſwallowed up ſome, and fire had devoured others, yet they perſiſted in their rebellion: therefore now saith God, *I will conſume them.*

VII. *Suddenneſſe adds much to the ſeverity of a judgement.* For God intending ſeverity, threatneth to do what he intends *at once.*

§. 12. *Of the godlies exemption from the ungodlies deſtruction.*

I. * *GOD is not willing that the righteous periſh with the unrighteous.* S^t. *Peter* gives three of the moſt famous inſtances that have bene hereof ſince the beginning of the world. One is of the *Angels*: (when they that fell were caſt into hell, the other were reſerved in heaven.) Another is of *the old world*: (when it was drowned, *Noah* and his family was preſerved in the arke.) A third is of *Sodom and Gomorrah*: (when they were deſtroyed with fire and brimſtone, *Lot* and his two daughters were kept alive.) Thence the Apoſtle inferres this concluſion, very pertinent to our purpoſe, [b] *The Lord knoweth how to deliver the godly out of temptation, and to reſerve the unjuſt unto the day of judgement to be puniſhed.* [c] The *marke* which God cauſed to be *ſet on the forehead of ſuch as cried for all the abominations that were done*, and this charge given thereupon, *come not neare any man upon whom is the marke*, ſhewes his mind towards ſuch as keepe themſelves free from ſinnes which cauſe vengeance. So alſo ſuch exhortations as this, *come out of her my people, that ye receive not of her plagues.*

Hereby God giveth evidence, that [d] *The eyes of the Lord are in every place, beholding the evill and the good*: that he can diſtinguiſh betwixt ſuch as differ: that he can deale

* See §. 11.

[a] 2 Pet. 2. 4, &c.

[b] 2 Pet. 2. 9.

[c] Ezek. 9. 4, 6.

Rev. 18. 4.

[d] Pro. 15. 3.

with men, as they deale with him: that [e] *with the pure he will shew himselfe pure, and with the froward he will shew himselfe froward*: and that it is not in vaine to feare him, and to keepe our selves unspotted from the world.

[e] Psal. 18.26.

§. 13. *Of the cases wherein Saints have their share in publique judgements.*

Ob. TRue, may some say, if this were universally and infallibly true, that no righteous man did at any time perish with the unrighteous. But experience affoords evidence to the contrary. For in all publique judgements we see the righteous involved with the wicked. They may suffer temporall evils two wayes: by the wicked, and with the wicked.

Servi Dei sancti dupliciter mala temporalia patiuntur. quia & ab ipsis impijs, & cum ipsis patiuntur. Aug. Epist. 122. ad Victor.

Answ. If the extent of Gods deliverance be rightly conceived, it wilbe found to be universally and infallibly true, that God delivereth the righteous from the judgement of the wicked. It doth indeed oft fall out that righteous men have a share in some externall judgements which the wicked pull upon themselves, and that

1. When they make themselves accessarie to those common sinnes that cause judgement. As [f] *Moses* and *Aaron* became incredulous in the wilderneſse as well as the other Iewes whose carkasses fell therein.

[f] Numb. 20.12 *Propeccatis eorum Deus flagellat etiam ipsos sanctos suos.* Aug. loc. citat.

2. When the wise Lord knoweth that greater evils would befall them, if they should then escape. Thus when the time was come that God had determined to heape judgement upon judgement till at length the land of *Iudah* should be made desolate, in the beginning of those dayes was [g] *Iosiah*, that good King *Iosiah*, slaine with the sword of the enemie. Yet because he lived not to see the miseries of succeeding times, he is said [h] to be *gathered into his grave in peace.*

[g] 2 King. 23.29

[h] 2 King. 22.20

3. When the just God will shew the fiercenesse of his wrath, how farre the wicked have provoked him, to aggravate the judgement, he taketh away the righteous therewith,

with, who are as *chariots* and *horsmen* while they remaine. Thus was good [i] *Ionathan* taken away: who if he had lived, might have beene a meanes of preserving the house of *Saul* from utter ruine, though *David* had beene King. The death of righteous *Ionathan* much aggravated the sinne of *Saul*, and the judgement that followed thereupon.

[i] 1 Sam. 31. 2.

4. When *the Lord to whom vengeance* belongeth, will give the wicked an occasion to expect sure and sore vengeance; then he maketh his Saints a signe and an example unto them. Thus [k] he caused a Lion to slay the man of God, that was seduced by a lying Prophet to transgresse the word of God. In this case saith the Apostle, [l] *Iudgement must begin at the house of God. And if it first begin at us, what shalbe the end of them that obey not the Gospell of God?*

[k] 1 King. 13. 24

[l] 1 Pet. 4. 17.

§. 14. *Of sundry wayes of exempting Saints from judgements.*

YET hath God his wayes and meanes to deliver the righteous in the forementioned cases, and all other cases whatsoever. As

1. By visible preservations of them from externall judgements: as [m] *Ebed-melech* was preserved.

[m] Ier. 39. 17.

2. By [n] taking them *from the evill to come*: This was before exemplified in good *Iosiah*.

[n] Isa. 57. 1.

3. By ordering the judgement so, as it proves a meanes to them to honour God the more: and to do more good to such as are better prepared to accept the good which they doe. Thus was [o] *Ezekiel* caried away to *Babel* in the first captivity, that he might prophesie in *Babylon* to the *Iewes* there, [p] who were counted good figs in comparison of the *Iewes* that were at *Ierusalem*, who were as evill *figs*.

[o] Ezek. 1. 1.

[p] Ier. 24. 5.

4. By making the judgement a meanes of their peace, honour, and externall prosperity in this world. Thus the captivity of [q] *Daniel*, and his three companions; and of [r] *Esther Mordecai* and was a meanes of higher honour and greater advancement, then they could in all probable conjectures

[q] Dan. 2. 48, 49

[r] Est. 2. 17. — 6. 10.

have attained unto in their owne land. They were also thereby speciall instruments of doing much good to the Church: and their names by that meanes are more honourable to this day in the Church of God.

5. By taking them by an externall judgement from earth to heaven, where they live being dead: yea by making the judgement a meanes to free them from eternall damnation. Of such as by some extraordinary judgement died (for its said of them, [s] *many sleepe*) the Apostle saith, [t] *when we are judged, we are chastened of the Lord, that we should not be condemned with the world.* Blessed be that sword, though it be the sword of a morrall enemie, that openeth a passage in the body for the soule to enter into heaven. And blessed be that sickneſse, though it be the Plague, that thrusteth the soule out of the bodies prison, to celestiall glory and eternall life. So as in their sufferings they have their comforts and hope of eternall life. Thus we see how judgements in the forementioned kinds prove blessings: and how the Saints that seeme to perish in them may justly and truly say, *We had perished, if we had not perished:* even more justly then he that so said to his children, by reason of great honour and wealth that he attained unto in a strange country, being banished out of his owne.

Iusti vivunt etiam quando corpore moriuntur. Aug. cont. Adversar. Legis & Prophet. lib. 2. cap. 5.

[s] 1 Cor. 11, 30.

[t] ——— 32.

Sancti qui mala temporalia patiuntur, habent suas consolationes, & spem futuri seculi. Aug. Epist 122. ad Victorian.

Themistocles sic filijs suis. Ἀπωλόμεθα ἄν, εἰ μὴ ἀπωλόμεθα. Plutarchus in vitâ Themist.

§. 15. *Of Gods care of Saints mixed with the wicked.*

BE not affrighted, O ye righteous ones, be not affrighted over-much at the judgements, though they be terrible judgements, which fall out in the world. Though by reason of the multitudes of wicked ones among whom ye live in this world ye be every one forced to complaine and cry, [a] *Woe is me that I sojourne in Mesech, that I dwell in the tents of Kedar:* and to wish and say, [b] *O that I had in the wildernesse a lodging place of way-fairing men, that I might leave my people:* yet can the Lord single you out, and when he comes to sweepe them with the besome of destruction, set you

[a] Psal. 120. 5.

[b] Ier. 9. 2.

you aside: and as a few precious jewels in the middest of a great heape of rubbish sift them out, and preserve them safe to himselfe, when the rubbish is cast away. It is said of Christ, that *He will thorowly purge his floure, and gather his wheate into his garner: but will burne up the chaffe with unquenchable fire.* Men when they fan their corne cannot do it so thorowly cleane, but that some chaffe or tares wil remaine with the wheat, and some wheat be cast out with the chaffe: witnesse the offall that remaines after the best fanning that men can make. But Gods fanning, is a *thorow fanning*, not a graine, not a Saint shalbe overslipt. This is indeed most properly meant of the last fanning of the world at the day of judgement: yet in the meane time doth the Lord take notice of every one of his, to provide for them, and in the most common and generall judgements to do that which in his wisdome he seeth to be fittest for them. When *Eliah* thought he had bene left alone in *Israel*, God knew many more, yea he could tell the just number of them. Thou maist therefore, O faithfull one, say of the Lord, *He is my refuge and my fortresse, my God, in him will I trust. Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence*, &c.

Mat.3.12.

Διεκαθαρίει.

1 King.19.18.

Psal.91.1,2, &c.

§. 16. *Of beleevers dying of the Plague.*

Quest. HOw is it then that the righteous as well as the unrighteous die of the Plague?

Answ. 2. Some say that no true believers are taken away with a common Plague. But this is too bold an assertion, unwarrantable, uncharitable. To adjudge all to hell that were taken away by that devouring pestilence which in *Davids* time destroyed 70000 in three dayes, is an unmercifull doome. Experience giveth evidence that many that have manifested true outward fruits of a sound faith, upright conscience, honest heart, and entire repentance, have died of the Plague. Besides the Word of God beareth witnesse that *All things come alike to all. There is one event to the righteous and the*

Putamusne justos aliquos peste occisos? Quid obstat? potuerunt & ipsi involvi. Nonne & multi sancti experti sunt captivitatem. Mart. Comment. in 2 Sam. 24. Eccl. 9.2.

—2.16.

wicked. And how dieth the wiseman? as the foole.

2. Others say, that they that are true Saints, and have a true justifying faith may die of the Plague. But yet they adde, that there is a particular faith that Saints may have, which will in a common pestilence keepe them safe from that disease. But I demand of such, what warrant and ground they have for such a faith. To pretend a faith without ground, is plaine presumption. They produce for their ground the 91 Psalme. But if they rightly marke the scope of that Psalme, they shall find that freedome from the Plague is there no otherwise promised, then freedome from death in warre, then from hurt of wild beasts if we be among them, then from other dangers and troubles, yea then honour, and long life. The promise then of preserving believers from the pestilence is to be taken as other promises of temporall blessings: so farre forth as God in his wisdome seeth it good for them to be delivered. And what believer would be delivered if God seeth it not good for him? Yea, what believer would not die of the Plague, if his wise Father seeth it to be the best for him to die of that disease? [b] *David* could have bene content to have died of this disease if it had so seemed good to the divine wisdome. For what skilleth it whether sword or sickneſse, Plurisie or Plague loose the soule from the body. God especially observes in what disposition, not by what meanes his servants depart out of this world to him.

3. Without question therefore true believers may die of the Plague, and many have in common infections been taken away thereby: yet in mercy, as was * before shewed. And as there was a great difference betwixt taking *Pharaohs chiefe butler and chiefe Baker* out of prison, *the head* of them both was *lifted up*: but of one to his high office, of the other to the gallowes: so can God make a greater difference betwixt the godly and ungodly, even when he takes them both out of the prison of this body by one and the same disease, suppose the Plague. He can hereby advance one to heaven, and thrust downe the other to hell: as he dealt with the two theeves that hung on the crosse with Christ.

See *Domesticall Duties* on Eph. 6.3. Treat. 1 §. 103.

Nulla causa probabilior occurrit, cur justi homines laborent plerunq; in hac vita, nisi quia hoc ijs expedit. Aug. 80.q quest.4. 83.

[b] 2 Sam.24.17. *Quid interest utrum febris an ferrum de corpore solverit. Non qua occasione sed quales ad se exeant Dominus attendit in servis suis.* Aug Epist. 122.ad Vict.

* §.13.

Gen.40.20, 21, 22.

§ 17. *Of*

§. 17. *Of avoiding communion with the wicked, for avoiding their judgement.*

II. * THey *that would avoid the judgement that falls on the wicked must avoid communion with them.* For this end did [a] God cause an arke to be made for *Noah* and his family to go into from the old world, that so they might be preserved from the generall deluge: and [b] sent his *Angels* to bring *Lot*, and such as belonged to him out of *Sodom*. To this purpose the people of God were advised to [c] *remoue out of the midst of Babylon*, and [d] *to deliver every man his soule*: which advice is also given, in regard of spirituall *Babylon*, [e] *to come out of her*: and that on this ground, that they *receive not her plagues*.

Saints by separating themselves from the wicked in time of judgement, shew their care to use what meanes they can for preventing mischiefe: which is a point of wisdome commended by the Holy Ghost, who giveth this note of a wise man, [f] *A prudent man foreseeth the evill, and hideth himselfe: but the simple passe on and are punished.* This care of using meanes for safety, and in the use of meanes to depend on God for his blessing, is well pleasing to God. [g] God had promised that none in the ship with *Paul* should be lost, yet when some of the ship-men were about to leave the ship, *Paul* said, *Except these men abide in the ship ye cannot be saved.* All lawfull and warrantable means are the visible hand of Gods invisible providence. To reject or neglect meanes is to refuse to take God by the hand when he reacheth it out unto us, and to follow his visible direction.

It is therefore foolish presumption, rather then a prudent resolution, either to accompany those that are as it were in the fire of Gods judgement, or not to go from them, when a faire and warrantable opportunity is offered. [h] This is taxed as a point of folly in *Lots sonnes in law*. *Iehoshaphat* too much failed herein. He heard the *Prophet* say that [i] *Ahab* should fall at *Ramoth-Gilead*, and yet he would accompanie him

* See §. 11.

a Gen. 6. 13.

b —— 19. 12, 14.

c Ier. 50. 8.

d —— 51. 6.

e Rev. 18. 4.

f Pro. 22. 3.

g Act. 27. 22, 24, 31.

h Gen. 19. 14.

i 1 King. 22. 20, 32.

him thither. It had almost cost him his life.

§. 18. *Of flying in time of Plague.*

Who may fly.

Quest. IS it then lawfull to depart from our owne place and habitation in time of Plague?

Ans. Difference is to be made in this case betwixt persons that are free, and not by any speciall bond of relation tied to others, and such as are so bound. As for the former sort, such as are free, I see no just reason why liberty of escaping should be denied to them.

1. The departure of some may be a meanes in an infectious aire to keepe the infection from violence. Much fuell where fire is kindled increaseth the fervour and violence of the fire. Multitudes of people to an infected place, are as fuell to the fire of pestilence.

2. Such by escaping provide for their owne safety, without prejudice to others. For what prejudice can it be that such as are not by any particular bond tied to them that tarry, leave them?

3. The departure of some may make much to the benefit and advantage of such as tarry. For they have the better opportunity of sending succour to them. This was one reason why the people would not have *David* go into the field, that he might [b] *succour them out of the City.*

4. [c] It is permitted to such in time of *persecution* to fly: yea and [d] in time of *warre*: why not then in time of Plague?

Ob. 1. The Plague is an immediate stroke of God; wherby such as he hath appointed to death are stricken. It is not infectious.

Ans. I grant it to be an extraordinary disease, but not immediate. The kind of disease, and the effects thereof on mans body, do shew that its no more immediate then many other diseases. If because such as are appointed to death are strucken with it, meanes of escaping it might not be used: no meanes for avoiding any judgement might be used. For the infection of it, let experience determine that case.

2. *Ob.*

[b] 2 Sam. 18.3.
[c] Mat. 10. 23.
[d] Mat. 24. 16. *Fugit populus Hebræorum, ut fides ejus & vita inter fluctus, sibi apperiret viam.* Ambr. de fug seculi.

Ob. 2. It is a fruit of faithlesnesse to shun the Plague.

Answ. No more then to shun other dangers: Men may indeed upon distrust fly: but that shewes the frailty of the person, not the unlawfulnesse of the action.

Ob. 3. If some fly, all may fly. So the sicke be left without succour.

Answ. 1. Some are more bound to venture the hazard then others. As Magistrates for keeping good order: Ministers for feeding the soule. Neare of kindred for looking to their bodies. Such as are under command, as children and servants.

2. Others are not so subject to infection: as aged.

3. Others are not of such use, but may better be spared: as the poorer and meaner sort. The people would say to *David, thou art worth* 10000 *of us.* 2 Sam. 18.3.

§. 19. *Of leaving multitudes in evill.*

III. * *Multitudes conspiring in evill must be left.* It was the commendation of those 7000 *in Israel* of whom God tooke especiall notice, that though all *Israel* worshipped *Baal*, yet they bowed not a knee to that idoll: yea though *Eliah* thought himselfe to be left alone, yet would not he associate himselfe with the multitudes of Apostates. [c] *Many of Christs Disciples went backe and walked no more with him.* Whereupon Christ said to the twelve, *will ye also go away?* But *Peter* in the name of the rest answered, *Lord, to whom shall we goe? Thou hast the words of eternall life.* A worthy resolution. A like resolution was this. [d] *Though all men shall be offended because of thee, yet will I never be offended.* O if he had stood to this! Very pertinent to this point is this prohibition of the Law, *Thou shalt not follow a multitude to do evill.*

The number of men sinning neither extenuateth the sinne, nor exempteth from judgement: but rather aggravateth the sinne, and pulleth downe more severe and speedy vengeance. Multitudes of sinners are as multitudes of faggots, or other

See §. 11.
a 1 King. 19. 18
b ——— 10.
c Ioh. 6, 66. &c.
d Mat. 26. 33.

other combustible fuell, which are so much the sooner set on fire: and being once set on fire do burne so much the more fiercely. The Prophets render this to be the cause of the fierce wrath of the Lord powred upon the Iewes, that [i] *They all transgressed:* [k] *From the least of them even to the greatest of them, from the Prophet even to the Priest every one dealeth falsely:* [l] *They are all grievous revolters:* [m] *No man repenteth of his wickednesse.*

Be so farre therefore from taking boldnesse from multitudes of men conspiring in sinne, as on that ground to be the more fearefull lest some sudden judgement should fall upon them. Then especially is the time for such as are upright to mourne, with fasting and prayer to humble their soules before God, and to keep themselves unspotted, when they see all of all sorts with greedinesse and impudency running into sinne. Many are too prone indeed to make that the ground of their actions, which *Hushai* in state-policy onely pretended, when he said, [n] *Whom all the men of Israel chuse, his will I be.* [o] What got that *Machivillian politician Achitophell*, by joyning with him whom the greater part of the people chose? [p] The way wherein multitudes run, *is the broad way that leadeth to destruction. But strait is the gate, and narrow the way that leadeth to life: and few there be that find it.* And if there be few that find, surely there are fewer that attaine to the end of that way. For some faile in the beginning, others in the middest, most when they come almost to end. Whereupon our Lord saith, that *many are called, but few chosen.*

[i] Ier.2.29.
[l] —6.13.
— 28.
[m] —8.6.

[n] 2 Sam.16.18.
[o] 17.23
[p] Mat.7.13.14. *Si pauci sunt qui inveniunt, profectò longi pauciores erunt qui summum ejus pervenire possunt. Alij enim in ipsis statim initijs,* &c. Chrys. cont. vitup. erat vitæ monost. l. 1.

§. 20. *Of the stay of judgement by reason of the godly mixed with the wicked.*

IIII. * *Mixture of the godly with the wicked is a stay of judgement.* When God was about to destroy *Sodom*, he saith to *Lot, Haste thee: I can do nothing till thou be gone.* [b] Good *Iosiah* was a stay of those judgements which God had threatned to bring upon *Ierusalem* for the sinnes of *Manasseh*. [c] Had there beene but ten righteous men in

* See §. 11.
[a] Gen. 19.22.
[b] 2 King.22.19.
—23.26.
—24.3.
[c] Gen. 18.32.

in *Sodom*, surely it had not bin then destroyed when it was.

Abraham intimates the reason hereof in this Rhetoricall communication with God, *Wilt thou also destroy the righteous with the wicked? That be farre from thee. Shall not the Iudge of all the world do right?* The supreme Lord of all hath such respect to his faithfull ones, as he will rather spare many wicked ones for a few righteous ones, then destroy a few righteous ones with many wicked ones.

Gods respect to his Saints.

Gen. 18. 24, 25.

Behold here a meanes of Gods patience and long suffering in the world: which is that mixture of holy ones with the wicked that are in the world. Were the number of Gods Elect accomplished, and such as are sanctified taken out of the world, soone would there be an end of all. Many Nations, Cities, Townes, and other Societies are spared, for some faithfull Saints therein. This surely is the reason of Gods much forbearance towards this Land, this City of London, and other places in this kingdome. There is a remnant of righteous persons. These hold up their hands to God ordinarily and extraordinarily: to their persons, to their praiers hath the Lord such respect, as they do in a maner hold him, as *Moses* held God when it was in his mind utterly to destroy all the children of *Israel* that came out of Egypt. God *gave* to *Paul* all them that sailed with him. It is said that a little before *Heidelberg* in the *Upper-Palatinate* was taken, their faithfull Ministers were all taken away.

Cum merita nostra nos gravant ne diligamur a Deo, relevari apud eum illorum meritis possumus quos Deus diligit. Aug Quest super Exod. l. 2. c. 49.

Exo 32. 10.

Act. 27. 24.

O the ungratefulnesse of the wicked in the world! Thorow Gods favour to the Saints here and there dispersed in the world, they that live and enjoy any comforts in the world are beholding to those Saints, for their peace, plenty, safety, honours, wealth, liberty, livings, and life it selfe. Yet in the world who more hated, scorned, reproched, evilly entreated and persecuted in the world. Is not this more then monstrous ingratitude?

The world enjoy all they have by Saints.

But how beholding to God are these Saints, to whom the Lord (who is beholding to none) beareth such respect, as not onely to spare them, but, for their sakes, those among whom they live?

§. 21. *Of*

§. 21. *Of Gods revenging the rebellious.*

V. * *THe Lord revengeth the rebellious.* This is true both of such as band themselves in open hostility against his Saints, and raise armies against his Church, and also of such as more privately oppose against them that beare his image, and contumeliously sinne against him: as these Conspirators here did. [a] *A fire went out from the Lord and devoured Nadab and Abihu.* [b] *The fire of the Lord burnt among them that complained* against him. [c] *The Lord smote the people* that lusted *with a very great Plague.* [d] *I will performe* (saith the Lord) *against Elie, all things which I have spoken concerning his house.* Where men are instruments of punishing such, the Lord is the principall Author. They are Gods [d] *Ministers*, or rather Gods [e] *rod, staffe*, and [f] *sword* to smite his people withall.

The Lord takes upon him to revenge, that he may order vengeance as he seeth just cause: either to aggravate or mitigate it: to continue or to cease punishing: which questionlesse was the reason that moved *David* to say, [g] *Let us fall now into the hand of the Lord.*

As all hope of impunity is hereby taken away, so good ground of penitency is given. How can any thinke to escape seeing the every-where present, all-seeing, impartiall God undertaketh to punish him. [h] *Vengeance belongeth unto me*, saith the Lord: where upon he inferreth, *I will recompence.* Feare therefore to provoke this avenger. Do not vainely hope to escape his revenge though thou persist in sinne.

Yet if after thou hast sinned thy heart smite thee, and thereupon true repentance be wrought in thee, prepare to meet thy God. Thus maist thou either prevent and keepe off all vengeance, as [i] the *Ninevites* did. Or if he have begun to strike, thou maist make him [k] *repent of the evill*, and cause him to *stay his hand*, as *David* did. It is God that smiteth. To him therefore must we looke. It was the aggravation of

* See §. 11. See more of this point in the Churches Conquest on Exo. 17.14. §. 68.
Divina justitia punit eos qui corrigi nolunt. Aug cont. Adimant. cap. 7.
[a] Lev. 10.2.
[b] Num. 11.1.
[c] ——— 33.
[d] Rom. 13.4.
[e] Isa. 10.5.
[f] —34 6.
Lege Tertullianum lib. 1. cont. Marcion *Qui dixit Deum non ulciſci malos.*
[g] 2 Sam. 24.14.
[h] Heb. 10. 30.
[i] Ion. 3.10.
[k] 2 Sam. 24.16, 17.

of *Israels* obstinacy, that [1] *They turned not to him that smote them.*

[1] Isa. 9. 13.

§. 22. *Of the utter destruction which stubbornesse brings to men.*

VI. * *Stubbornesse after some stroakes causeth utter destruction.* [a] So much is threatned in the Law: and [b] by the Prophets declared to be accomplished. Many particular remarkable instances hereof are recorded in Scripture, that succeeding ages might be the better warned thereby. [c] *Sodom* and the Cities that tooke part with her, were overcome and sacked by the foure Kings that came against them. This was no light stroake: yet it wrought no amendment. Wherfore not long after [d] they were utterly destroyed with fire and brimstone from heaven. *Pharaoh* and his subjects were so smitten with [e] ten severall plagues, as gave sufficient demonstration of their folly in standing out against the great Lord of heaven: yet still continued they to harden their hearts against God: therefore at length [f] he and his whole host was drowned in the Red Sea. The Israelites were oft and sorely punished by many judgements, but no whit bettered by any of them: so as the Lord was provoked at length to make their land desolate. [g] This [h] phrase which *Iohn the Baptist* useth (*The axe is put to the root of the tree*) importeth as much. By the *axe* he meaneth Gods judgement: by the *tree* the nation of the Iewes: by *putting to the root*, an utter extirpation. A tree may be lopt, and yet stand, and grow and flourish againe. But if it be cut at the root, downe falls body, boughs and all. He implies therfore, that whereas God had formerly by Plague, famine, sword, captivity, and other like judgements lopt them, and oft times made them bare, now he intends to cut their root, utterly to cut them downe, and cast them off.

See §. 11.
[a] Lev. 26, 18, &c. Deu. 29. 19, &c
[b] Isa. 1. 5 &c. —9. 13, 14. Am. 4. 6, &c
[c] Gen. 14. 10, 11
[d] Gen. 19. 24.
[e] Exo. 7. 20, &c
[f] Exo. 14. 28.
[g] Lam. 1. 1, &c
[h] Mat. 3. 10.

Gods justice and wisdome, yea and the glory of all his properties provoke him so to do. If the stubbornesse of sinners against lighter judgements might carry it away, man would

See the *Churches Conquest* on Exo. 17. 14. § 69.

would seeme stronger then God, Gods wisdome and justice would be much impeached: His corrections would be despised: his Word not regarded. Besides others would be emboldened by the stubbornenesse of some to carrie themselves stoutly against God. Mortall Kings, and other Governours, Parents and Masters will not suffer their inferiours to carrie away the masterie by stoutnesse. Can we then imagine that the immortall God will suffer it. He can and will beat downe the stubbornenesse of the stoutest.

1 Pet.5.6. *Humble your selves* (brethren) *under the mighty hand of God.* If he threaten, fall downe before him, repent, go not on to provoke him further. If we go on to provoke him more and more, his rod will be turned to a staffe; his staffe to a sword, cleane to cut us off.

§. 23. *Of sudden judgements.*

* See §.11. VII. * *Suddennesse adds much to the severity of a judgement.* In way of terrour suddennesse is oft threatned, as where the Lord saith, [a] *I will come up into the midst of thee in a moment, and consume thee.* [b] *How are they brought into desolation as in a moment?* [c] *Their destruction commeth as a whirle-wind.* [d] *The anger of the Lord wil destroy thee suddenly.* [e] *His calamity shall come suddenly: suddenly shall he be broken without remedy.* [f] *It shalbe at an instant, suddenly.* [g] *The spoiler shall suddenly come.* The terrour of *Babylons* destruction is hereby aggravated, in that it was [h] *suddenly fallen*: yea and of *Sodom*, which is thus expressed, [i] *The punishment of the iniquity of the daughter of my people is greater then the punishment of the sinne of Sodom that was overthrowne as in a moment.* It is noted that [k] *the Sun was risen upon the earth* a little before the fire and brimstone fell from heaven. That rising of the Sun made shew, and gave hope of a faire day. Yet then, even on a sudden was that faire skie turned into a sulphurious and most dismall skie.

[a] Exo.33.5.
[b] Psal.73.19.
[c] Pro.1.27.
[d] Deut.7.4.
[e] Pro.6.15.
[f] Isa.29.5. —30.13. —47.11.
[g] Ier.6.26. [h] —51.8.
[i] Lam.4.6.
[k] Gen.19.23.

Mischiefes of sudden judgements.

[l] Iob 22.10. 1. Sudden judgements strike men into amazement. So saith *Eliphaz*, [l] *Sudden feare troubleth thee.* It makes men *at their*

their wits end, as we speake. Instance a sudden and unexpected surprisall by an enemy.

2. Sudden evils not onely confound a mans wit and understanding, but they bereave him of the use of such meanes as are usefull for his succour. For there must be time for providing sufficient meanes.

3. They are a great hinderance to true repentance, to faithfull prayer, and such like spirituall meanes, whereby the wrath of God might be pacified, and judgements prevented, or removed.

4. They are evidences of Gods incensed and implacable wrath. As a man that is fully resolved to punish, and not to spare, will suddenly do what he intends to do.

This affords matter of instruction and direction.

Instruction in Gods tender respect to us: For though by our sinnes we have long and much provoked him suddenly and utterly to destroy us, yet hath he given us many warnings before hand by his Ministers: and * begun this judgement of the Plague by degrees, that so like wise-men we might fore-see the uttermost perill, and answerably prepare our selves.

Direction, to be so watchfull over our selves, so well furnished and prepared, by that spirituall furniture which in the Word is prescribed unto us, that no evill may suddenly surprize us, nor ordinary nor extraordinary evils, not death it selfe, nor the last judgement. *Take heed* (saith the Iudge himselfe) *to your selves, lest at any time your hearts be overcharged, and so that day come upon you unawares.*

* Ian. 13. 1624 only one died. Feb. 3 three. Feb. 10. five. Feb. 17. three. Feb. 24. one. Mar. 17. two. Mar. 24 eight. 1625 Mar. 31 six. Apr 7. eight. Apr. 14. eighteene. Apr 21. eighteene. And after that it increased every weeke more and more till Aug 18. when there died in one weeke 4463 of the Plague. And of all diseases 5205 in London and in the nine out parishes. Luk. 21. 34.

§. 24. *Of*

§.24. *Of the exposition and observations of the last part of the* 45. *Verse.*

NVMB. 16.45. *And they fell upon their faces.*

A Remedy for the fore-mentioned calamity is here set out in the practice of *Moses* and *Aaron*. For this Relative THEY hath reference to them two especially. For these rebels [a] *murmured*, and *gathered themselves* against these two: and they two are said to *come before the Tabernacle*: and after this these two take order for cure of this Plague. [b] *Moses* was the supreme Governour and Prince over this people. *Aaron* was their chiefe Priest.

By *falling upon their faces*, is meant their humble and hearty prayer to God for this people. [c] The outward gesture whereby their inward intention was set out is put for prayer. It is in effect all one as if he had said, *They prayed*. But yet this Tropicall speech is not without its emphasis. For it implieth,

1. A reverend respect to the Divine Majesty. For of old when men would testifie reverence to excellent persons, at sight of them they fell on their face, as [d] *Ruth* before *Booz*, [e] *Abigail* before *David*. Thus did [f] *Abraham* testifie his reverence to the *All-sufficient God*.

2. An holy astonishment at, and admiration of surpassing excellency and glory. In which respect [g] *Ezekiel fell on his face*.

3. A feare, which at the apprehension of Gods terror, and our wretchednesse perplexeth the soule. So * *Daniel was afraid, and fell on his face*.

4. An humble mind in regard of ones selfe. This [h] *David* manifested when he *fell on the ground* before *Ionathan*. And [i] they that are effectually wrought upon by the Word, and have *the secrets of their heart made manifest*, in humility *falling downe on their faces worship God*.

5. Shame

[a] Vers. 41, 42, 43, 46, 47.

[b] See more of these in the *Churches Conquest* on Exo. 17.9, 10.

[c] *Metonymia Adjuncti, vel Signi.*

[d] Ruth 2.10.

[e] 1 Sam. 25.23.

[f] Gen. 17.3, 17

[g] Ezek. 1, 29.

* Dan. 8.17. Luke 5. 8.

[h] 1 Sam. 20.41.

[i] 1 Cor. 14.25.

5. Shame and confusion of face for great provocations of Gods wrath. [k] This moved *David*, when he saw the fiercenesse of Gods wrath for his great sinne, to *fall downe on his face* before the Lord.

6. Earnest and ardent desire of obtaining what we pray for. In this respect [l] *Ioshua* and all the *Elders of Israel fell to the earth upon their faces, before the Arke of the Lord.*

7. An agony whereinto one is cast thorow some inward trouble of soule, or some outward fearefull sight. In the former respect [m] *Christ fell on his face and prayed.* In the latter respect [n] *Daniel lay on his face as in a dead sleepe.*

Most of these may be applied to *Moses* and *Aarons* falling on their faces here in this text. For [o] *The glory of the Lord appeared*: and the wrath of the Lord was manifested: and the people had committed a great sinne; and a Plague was already begun, therefore without all question, in reverence to the Divine Majesty, in admiration of his glory, in some feare, yet in an humble submission to God, in shame of the peoples ingratitude, and in earnest desire of pardon for their sinne, and removall of the judgement, they *fell upon their faces.* So as this gesture implieth an extraordinary manner of prayer.

Sixe Observations hence arise: whereof three concerne the *action* performed, and three the *Persons* that performed it.

I. [a] *Prayer is a ready remedy for a desperate calamity.* Such a calamity was the peoples here. And this remedy is here with approbation used.

II. [b] *In extraordinary need extraordinary prayer must be used.* The sinne of the people and the threatning of God shewes the extraordinary need. Their gesture in *falling on their faces*, argues their extraordinary prayer.

III. [c] *Inward devotion of the soule must be manifested by an answerable outward disposition of body*: Such a disposition was this falling on their faces.

IIII. [d] *Prayer is to be made for others in their necessities.*

[k] 1 Chr.21.16.

[l] Ios.7.6.

[m] Mat.26.38, 39.

[n] Dan.10.9.

[o] Vers.42.

[a] See *The Saints Sacrifice* on Psal.116.4.

[b] See *The whole armour of God*, on Eph.6.18. §.95,&c.

[c] See *The Churches conquest* on Exo. 17.11.§.29.

[d] See the *whole armour of God*, on Eph.6.18. §.36,&c.

God bids these that fell on their faces *get them away*, that they might be safe, yet they for them that were in danger, *fell on their faces.*

[e] Ibid §. 51.

V. [e] *Prayer is to be made for such as wrong us.* This people for whom the prayer is here powred out, *murmured, and gathered themselves together against Moses and Aaron*, who here in their behalfe *fell on their faces.*

[f] See the *Churches Conquest* on Exo. 17.12 §.40.

VI. *Magistrates and Ministers are especially to pray for averting publique judgements.* Such were they who here fell on their faces. *Moses* was *a Prince, Aaron a Priest.*

These Observations are all of them worthy our due observation: but I have handled them elsewhere, as the places quoted in the margent, shew.

§. 25. *Of the sense and notes of the former part of Verse* 46.

NUMB. 16.46. *And Moses said unto Aaron, take a censer, and put fire therein from off the altar, put on incense, and go quickly to the congregation, and make an attonement for them.*

TO the fore-mentioned remedy of prayer, here is another added: whereby their prayer was made the more effectuall. This is first prescribed in this text: and then performed in the next verse.

Moses he prescribes: and that on just grounds. For,

1. *Moses* had a more immediate inspiration, and more extraordinary revelations then *Aaron*, or any other at that time. *With him* (saith the Lord) *will I speake mouth to mouth, even apparantly, and not in darke speeches*, &c.

Num. 12. 8.

2. *Moses* was the supreme head, and chiefe governour on earth at that time of that people. [b] *God sent him to be a Ruler.* [c] *Aaron* himselfe cals him, his *Lord.*

[b] Act. 7. 35.

[c] Num. 12. 11.

Moses prescribes to *Aaron*, because

1. [d] *Aaron* was to be *Moses his spokesman to the people.*

[d] Exo. 4. 15.

Aaron

Aaron was to be *to Moses instead of a mouth*: and *Moses* was to be *to Aaron instead of God.*

2. [e] *Aaron* was then made the *High-Priest*: so as [f] to use a *censer*, to take *fire from off the altar*, to put *incense on the censer*, *to make an attonement*, belonged to *Aaron* by vertue of his Priest hood.

[e] Exo. 28. 1.
[f] —30. 7.

The particulars here enjoyned were holy rites ordained by God under the Law for pacifying his wrath.

The Censer was an instrument made of a lasting mettall that would not easily melt, as of gold, or brasse, fit to hold fire in it, with a steele or handle to hold it by. The use of it was to hold live, burning coales on it, that incense being cast thereon, by the heate of the fire it might send out a smoake of a sweet smell, which the Priest carying from place to place, caused the sweet savour of incense to disperse it selfe, and to be smelt whersoever he came. Some of these *censers* were of brasse, for the ordinary Priests to carry incense up and downe the Tabernacle, and Temple: with [h] such as these the 250 men that conspired with *Korah*, and were destroyed with fire, offered incense. Others were of gold, as [i] those which *Salomon* made for the Temple: especially that which was made for the High-Priest to carrie incense on it into the most holy place, whereof [k] the Apostle to the Hebrewes makes mention.

A censer, מחתה מחתה a *prunas desumpsit*

[h] Num. 16. 39.
[i] 1 King. 7. 50.

[k] Heb 9 4.

The *fire of the altar* here mentioned was of that fire which first fell from heaven (*Lev.*9 24.) and was commanded to be kept continually burning on the altar (*Lev.*6.13.) never to go out: with it they burnt all their offerings that were to be burnt: of it they tooke to carrie incense up and downe: all other fire was counted strange fire (*Lev.* 10.1.) They who used other fire in holy rites, incensed the fire of Gods wrath against them. (*Lev.*10. 2.)

Concerning the *altar*, there were in the Tabernacle two altars. One for all manner of oblations. The other onely for incense, (*Exo.*30.9.) *That* a large one: *This* a small one. *That* covered with brasse: *This* with gold. *That* was set in the Tabernacle neare to the outer court, where when the

Duo erant altaria: unum thymiamatis, aureum intrinsecus: & alterum ante templum æneum holocaustorum. Hier. Comment. l. 3. in Ezek 9.

curtens were drawne, all the people might see it: this neare to the most holy place, (*Exo.*40.5, 6.) and therefore said to be *before the Lord*, (*Num.*16.12.)

On the great brazen altar the holy fire sent from the Lord, burnt continually. When fire was to be laid on the golden altar for incense it was fetcht from this. It is probable that at this time *Aaron* tooke fire from that altar where it burnt continually.

Incense.

* *Incense* was a sweet perfume made of foure most odoriferous spices. The first is translated [o] *stacte*, a gumme that distils out of Myrrhe, or Cinamon. Some translate it *pure Myrrhe*. The second, [p] *Onicha*, a kind of spice very cleare, which being scraped giveth an extraordinary sweet savour. Some terme it *cleare Gumme*. The third, [q] *Galbanum*. This name is taken from the Hebrew. It is said to be a liquour hardened, that is drawne out of sweet Cane growing in *Syria*. The [r] *Greeke* and the *Latine* expresse it by such words as our English doth, derived from the *Hebrew*. The fourth, [r] *pure Frankincense*. This among the foure is the onely common spice: the other are such as we read not of in any other place: so as it is no easie matter to tell what kind of spices they were. Sure it is that [t] no perfume might be made like that incense which was made of them.

This is stiled [t] *sweet incense*, and that fitly, in a double respect.

1. Of the naturall *savour*. It was exceeding sweet.

2. Of the legall effect, which was to cause a sweet savour in Gods nostrils. [u] The Priest therefore in the smoke and smell of it died not.

Here we see that the *Incense* was a proper peculiar perfume reserved only for holy uses. The fire also was holy, such as first came from the Lord, and was preserved for his services. The *altar* was likewise for sacred uses, and finally, the *censer*. All were ordained of God, and in that respect all of them warrantable. They were, as other *legall types*, externall, but yet they had their Evangelicall truths: whereof * hereafter.

* Exo.30.34.

o נטף *gutta, vel* ξυστὸν. *liquor distillans ex myrrha, aut cinnamomo.*

p שחלת *Hoc tantum in loco legitur. Haud facile est statuere quid significet.*

q חלבנה *Et hoc in hoc tantum loco legitur.*

r לבונה *Inde Græcè* λίβανος.

[t] Exo.30.38.

[t] Exo.25.6.

[u] Lev.16.13.

*§.36,37.

These

These things being thus prepared, *Moses* chargeth *Aaron* to go to the *Congregation*, namely that assembly of rebels that was gathered together against Gods servants; whereof * before. And that which *Aaron* doth, he must do with all speed, because the fire of Gods jealousie was already kindled.

* §. 11. מהרה *celeriter.*

The end of all that which was given in charge, and the effect that would follow thereupon, is thus expressed, *And make an attonement for them.*

The copulative particle * AND, whereby the distinct branches of *Moses* his charge are joyned together, importeth the latter branch to be inferred as an end of the former: as if he had said, *offer incense, that thereby an attonement may be made.* So this particle is translated * before, where it is said, *Get you up, THAT I may consume them.* Yea, it doth also imply a consequence, and an effect that would follow thereupon: as if he had said, *Offer incense, and so thereby thou shalt make an attonement for them.* The issue verifieth thus much. For *Aaron* having done what *Moses* gave him in charge, its said * *He made an attonement for them.*

* Verse 45. והרשו ואכלה

* Verse 46. [m] כפר

This phrase, [m] *Make an attonement*, is the interpretation of one short Hebrew word, which (if our English would beare it) might thus be translated, *attone.*

The Hebrew word properly signifieth to cover. [n] *The cover* which was laid upon the *arke*, is set out by a word derived from this; Metaphorically it is applied to *sinne*, and to *wrath* incensed by sinne, and signifieth to *cover* them: that is to pardon sinne, and to pacifie wrath. As where it said, [o] *He forgave iniquity*: word for word, *He covered iniquity.* And where in relation to the wrath of a King, it is said, [p] *A wise man will cover it*, that is, pacifie it. It is also simply used, and signifieth to be *propitious, favourable*, or *mercifull*: as where prayer is thus made to God, [q] *Be mercifull to thy people Israel.* It is frequently used, to *expiate*; that is to purge away, or take away any uncleanesse, so as it may not be imputed: and to make it fit for holy uses, or to appeare before God. Thus it is applied to things used under

[n] כפרת *operculum.*

[o] Psal. 78. 38. יכפר עון

[p] Pro. 16. 14. יכפרנה

[q] Deut 21 8. כפר לעמך *propitius esto erga populum tuum*

[r] Lev. 16 33. כפר ἐξιλάσεται *expiabit.*

the Law, and to persons: as to [r] the *holy Sanctuary*, to the *Tabernacle* of the congregation, to the *Altar*, to the *Priests*, and to all the *People* of the congregation. All the fore-mentioned acceptions of the word do adde much to the clearing of this phrase in this place, *make an attonement*. *Attonement* (according to the English notation of the word) implieth *two at one*: namely two that were at odds or variance. Such attonement is as much as agreement, or reconciliation.

What attonement is.

How attonement is made.

This in regard of that odds which is betwixt God and man is done two wayes. 1. By taking away sinne, the cause of wrath. 2. By pacifying wrath, the effect of sinne. *Offerings for sinne* typified the former. *Incense*, the latter. Though these may thus be distinguished, yet can they not be severed. For without sinne be taken away, wrath will not be pacified. And if wrath should be pacified, where's the benefit thereof, if sinne be not taken away. Though therefore the one may be more expresly specified, yet the other also is there intended. Now because of the mention of incense here, by attonement here meant, the pacifying of Gods wrath is most directly set out.

*עליהם This Relative particle THEM (**for them*) hath reference to the fore-named *congregation*: a congregation of rebels. Yet is order taken for pacifying Gods wrath justly incensed against them.

The Summe of this text is a *Prescript for pacifying Gods wrath.*

In this prescript we have

1. The Persons { Charging. *Moses* / Charged. *Aaron.*
2. The Charge it selfe: wherein is expressed.
   1. The *Matter* given in charge.
   2. The End thereof.

I. In the matter is distinctly set downe

1. The *Substance*. To burne *Incense*.
2. The *Circumstances*. Which are two,

1. The *Instrument*, whereon to lay the incense: a *Censer*.

2. The

2. The *Meanes*, to burne the incenſe: which is
1. *Generally* expreſſed. *Fire*
2. Particularly limited. *From off the altar.*

II. The *end* is ſet downe by way of charge, which conſiſteth of two branches.

In the former you may obſerve,
1. The *Action* to be done. *Goe*
2. The *Time* when. *Quickly*
3. The *Perſons* to whom. *To the Congregation.*

In the latter you may againe obſerve,
1. The *Duty* to be done. *Make an attonement.*
2. The Perſons for whom. *For them*: namely for the Congregation before mentioned.

Six eſpeciall points are here to be noted.

I. *Men muſt do what they do by vertue of their calling.* It belonged to *Moſes* as a *Prince* and a *Prophet* to give direction for ſtaying the Plague: and to *Aaron* as *High-Prieſt* it belonged to offer incenſe. *Moſes* therefore did that which belonged to a *Prince* and *Prophet*. And he appointed *Aaron* to do that which belonged to * an *High-Prieſt*.

* Deut. 33, 10.

II. *Such meanes muſt be uſed to pacifie Gods wrath as by Gods Word are warranted.* Offring up *Incenſe*, which is the meanes here to be uſed, was expreſly warranted by the Word of God, *Lev.* 16. 12, 13.

III. *Things warrantable in their ſubſtance muſt be performed with warrantable circumſtances.* For this end the foreſaid *Incenſe* was to be offered on *a Cenſer*, and to be burnt *with fire from off the altar*, *Lev.* 16. 12.

IIII. *Duties of mercy muſt be performed to ſuch as wrong us.* This congregation murmured, and gathered themſelves together againſt *Moſes* and *Aaron*. Yet *Moſes* bids *Aaron* go to them, to do a worke of mercy for them in this their need.

V. *Gods wrath is with all expedition to be pacified.* For this end *Aaron* is charged to go *quickly*, that with all poſſible ſpeed he might make an attonement.

VI. *There are meanes of reconciliation betwixt God and*

man after Gods wrath is incensed. The attonement here enjoyned giveth proofe thereof: especially if we weigh the persons for whom it was to be made. *For them,* even them that had provoked the Lord at once to consume them.

These instructions arise from the letter of the history. There is an higher mystery contained therein, whereof * afterwards.

* § 36,37, &c.

§. 26. *Of respect to ones calling.*

* See § 25.

I. * MEn must do what they do by vertue of their calling. [a] *As God hath distributed to every man, as the Lord hath called every one, so let him walke: and so ordaine I in all Churches,* saith an Apostle. More particularly he applieth this to severall functions thus, [b] *Having gifts differing, according to the grace that is given to us, whether propheſie, let us propheſie according to the proportion of faith: Or Miniſtry, let us wait on our Miniſtry,* &c.

[a] 1 Cor.7.17. 1 Pet.4.10.

[b] Rom.12, 6,7,8.

See the *whole armour of God,* on Eph.6. 14. Treat.2.Part.1 §.4.

This is the property of a *juſt* and righteous man, to [c] *walke in HIS integrity.* HIS, that is, that which belongeth to him by vertue of his owne proper place and function. In this sence it is said, [d] *The wiſdome of the prudent is to underſtand HIS way.* But [e] *Every foole will be medling:* namely in others mens affaires, with the things that belong not unto him.

[c] Pro.20.7.
[d] —14.8.
[e] —20.3.

As we desire to be accepted of God, to receive comfort to our soules by the things we do, and thereby to do good to others, let us be well informed in the duties that by vertue of our owne proper function belong unto us, and therein be faithfull and diligent. Much paines may be taken, and diligence used in other mens matters, and little thanks gotten for all that paines and diligence. Yea we may bring by such paines and diligence much trouble to our selves, and yet no comfort in all that trouble. Wherefore [f] S[t]. *Peter* exhorteth Christians from suffering *as buſie-bodies in other mens matters.* And it is remarkable, that he reckoneth their sufferings among the sufferings of malefactors. [g] *Studie* therefore

[f] 1 Pet.4.15.

[g] 1 Thes. 4.11.

therefore *to do your owne businesse.* Let Magistrates, let Ministers, let Husbands, let Wives, let all of all sorts so doe.

§. 27. *Of using warrantable meanes to pacifie Gods wrath.*

II. * *Such means must be used to pacifie Gods wrath as by Gods Word are warranted.* Of old before Gods will was so fully revealed and recorded as now it is, Saints were wont to seeke extraordinary direction of God. As [a] *Rebekah* when she *felt children strugling together within her*: and [b] *Ioshua* when *Israel* fled before the men of *Ai*: and [c] the other *Tribes* that fought against the *Benjamites*: and [d] *David* when there was a *famine* in his land: and others on other like occasions. The ordinary course under the Law was, as this here prescribed by *Moses* in this particular case (for which there was [e] before a more generall Law) so burnt offerings: in which respect *David* gave this advice to *Saul*, [f] *If the Lord have stirred thee up against me, let him smell an offering.* [g] *Noah* therefore after that great evidence of Gods wrath, *the flood, offered burnt offerings*: and it is said that *The Lord smelled a sweet savour.* So [h] *David*, and that by the advice of a Prophet, to pacifie the wrath of God manifested by a fierce Plague, *offered burnt offerings.*

* See §. 25.

[a] Gen. 25. 22.
[b] Ios. 7. 6.
[c] Iudg. 20. 28.
[d] 2 Sam 21. 1.
[e] Lev. 16. 12.
[f] 1 Sam. 26, 19.
[g] Gen. 8. 20, 21
[h] 2 Sam. 24. 25.

As the *incense* was a type of the intercession of *Christ*, so burnt offerings, of the satisfactory, expiatory, and propitiatory sacrifice of Christ Iesus. Yea they were also visible demonstrations of mans guiltinesse. For the beast, laid on the altar, there lay in his stead that brought it, and shewed what he had deserved, namely not onely to be consumed here in materiall fire, but also for ever to be tormented in infernall fire: and the penitents bringing of his offering was a profession of his owne guiltinesse. This by the way concerning the end of those offerings which were used to pacifie Gods wrath.

What burnt offerings set forth.

As

As for the generall point, that meanes used to pacifie God, must be such as are warranted: in two especiall respects it appeares to be most equall.

1. In regard of God who is to be pacified.

2. In regard of man who is to pacifie him.

Gods will, till he himselfe reveale it, is secret: his counsell unsearchable. (For *who hath knowne the mind of the Lord? or who hath beene his counseller?*) None therefore can tell what may please, or appease him, till he make it knowne of himselfe.

Rom.11.34.

Rom.1.21.

As for men, *They are vaine in their imaginations, and their foolish heart is darkened.* How then can they of themselves invent or conceive what may be well-pleasing to the most wise God? Take a view of all humane inventions, whether of heathens, or others, and you shall find them all to be very toyes, much unbeseeming Gods excellent Majesty: yea such as give no satisfaction to wise men, that duly observe them: no nor to the inventers themselves: and therefore they are still thinking of adding, altering, and taking away. By mans inventions Gods wrath is more incensed then appeased. *In vaine* (saith the Lord) *do they worship me, teaching for doctrines the commandements of men.*

Mat.15.9.

§. 28. *Of sacrificing humane bloud to pacifie God.*

In Navigat. Hispan. sub Car. 5. Imper. *in insula Carolina, mactatio hominum legitur. Carthaginenses Saturno excellentiores è filijs suis sacrificabāt.* Diodor. Sic. lib 20.

WHo can sufficiently wonder at the vaine and foolish wit of men, in inventing such meanes and courses to pacifie Gods wrath, as are so farre from being agreeable to his will, and warrantable by his word, as they are cleane contrary thereunto, and in that respect must needs incense his wrath more and more. The Heathen of old were wont to sacrifice children, virgins, men, and such like kinds of humane bloud: which the Iewes, giving themselves over to all Heathenish idolatry, learned of them. For where * the Heathen gave their children to *Molech*, [a] the Idoll of the *Ammonites*, which is supposed to be *Saturne*, [b] the Iewes also

* 2 King. 16.3.
[a] 1 King. 11.7.
[b] Ier.31.35.

also did so: notwithstanding that [c] the Lord had expresly forbid them so to do: and [d] made a capitall law against all that should so do. As for the Heathen, they had their Oracles at which they used to aske counsell, and take advice in all their weighty exploits, and in all their difficulties and distresses: as [e] the people of God were wont to aske counsell of the Lord. The Heathen supposed that God gave counsell at those Oracles: but it was the Devill himselfe who most egregiously seduced them. For the Holy Ghost calleth false gods [f] *Devils*. Now [g] *the Devill* hath beene *a murtherer from the beginning*: and ever thirsted after mans bloud. No marvell then, that the counsell and advice of these oracles was, that for appeasing wrath, or removing calamities mans bloud should be sacrificed. As of old when the Grecians were to depart, after they had burnt Troy, but were hindred by crosse and boisterous winds, their Priest told them that their Kings daughter must be sacrificed, which thereupon the foolish King suffered to be done. [a] *Polyxena* also the daughter of *Priamus* and *Hecuba* is said to be sacrificed to appease the Ghost of *Achilles*. [b] *Theudatus* or *Theodatus* King of the *Bactrians* is recorded to be sacrificed by *Arsace* King of *Persia* to *Apollo*, after he had overcome him in battell. [c] *Pigmalion* is said usually to sacrifice men to the gods. [d] The *Bistans* a people of *Thrace*, made a law to sacrifice strangers to their gods. [e] *Taurica Chersonesus* a country in the North part of *Europe*, now by some called *Tartarica* the lesse, had inhabitants that also were wont to sacrifice strangers to *Diana*. [f] The men of *Abdera* a city of *Thrace* had a custome every first day of the yeare to stone a man to death, and to sacrifice him to the gods, for a prosperous successe of that yeare. [g] The Scythians are reported to sacrifice every hundreth man of the captives that they tooke. [h] It is recorded that a Plague was raised in Syracuse

[c] Lev. 18. 21.
[d] Lev. 20. 2. *Pater filium tradebat sacerdotibus qui faciebant duos rogos magnos, & inter hos puerum traducebant. Et quidam moriebantur, quidam superstites manebant. Si pater unum ex filijs traduceret, reliquos fore salvos, & patrem in omnibus scelicem putabant.*
[e] Num. 27. 21. Iudg. 20. 18.
[f] Deut. 32. 17. 2 Chro. 11. 15. Psal. 106 37. 1 Cor. 10. 20. Rev. 9. 20.
[g] Joh 8. 44. *Lege Euripidis,* Ἰφιγένειαν ἐν Αὐλίδι. Cicero. Offic. lib 3.
[a] Ovid. Metam. lib. 13. fab 2.
[b] *Victima vel Phœbo sacras mactaveris ad aras: Quam tulit à sævo Theudatus hoste necem.* Ovid. in Ibin.

[c] *Frater ut Anceï, quo sanguine debuit, aras Tinxit,* &c. Ibid. [d] *Vt qui Bistoniæ templo cæcidere Minervæ.* Ibid [e] *Quique Theontea Taurica sacra Deæ.* Ibid. [f] *Aut te devoveat certis Abdera diebus. Saxaq; devotum grandine plura petant.* Ibid. [g] Herod. lib. 4. [h] Plutarch. Paral 38. & Dosith. lib. 3 rer. Sicul.

for

for incest committed by a father with his daughter, and that counsell being asked of the *Oracle*, answer was made, that both Father and Daughter must be sacrificed to the Gods. [i] Many more like instances to like purpose may be given; but these are sufficient to discover the blindnesse, and sottishnesse of the Heathen in seeking to pacifie God with such things as could not but much incense him.

§. 29. *Of Popish toyes to pacifie God.*

PApists also go two farre in using unwarrantable meanes (such as cannot but kindle and inflame the fire of Gods wrath) to pacifie the same: as mens and womens whipping of themselves, wearing shirts of haire, going barefoot so many miles, creeping up and downe to this and that place on their bare knees, going long journies on pilgrimage, to reliques and images of Saints, to the holy land, and if they be not inhabitants of Rome, even thither also to visit it: giving up their lands, if they have any: yea and leaving their callings to enter into, and abide in some religious house, as Monastry, Fryery, Nunnery, Hermitage, or the like: going up and downe to beg: living on almes: offering such and such summes of money at such and such religious places: forbearing such and such meates: mumbling over so and so many times the Creed, Pater noster, and Ave-Maria: and to do what els their Ghostly Father shall enjoyne them by way of pennance: though it be to murther Kings or other persons. Yea further (wherein they go in inhumane cruelty beyond the Heathen) in persecuting with fire and sword such as refuse to be subject to their Deviliſh devices. [a] The Councill of Trent saith of some of these and other like workes of penitency (as it cals them) that *never any safer way to avert the vengeance of God was found out in the Church.* [b] And her great Champion though he confesse that they are not commanded of God (onely he thus minceth the matter, *after a certaine manner in particular, not commanded*) yet he boldly avoucheth that they are *acceptable to God, and holy, and profitable:*

[a] *Neq; vero securior ulla via in Ecclesia Dei unquam existimata fuit ad amovendam imminentem à Domino pœnam, quam ut hæc pœnitentiæ opera homines cum vero animi dolore frequentent.* Concil. Trid Sess. 14. cap. 8, 9.

[b] *Hæc ipsa opera, quatenus quoad certum modum in particulari, divinitus mandata non sunt, grata sunt Deo, & sancta, & utilia.* Bellarm. de Pœnit. lib. 4. cap. 6. *Et paulo ante, satisfactoria esse affirmat.*

fitable: yea and *satisfactory*. What? Gods vengeance to be turned away by humane inventions? Humane inventions to satisfie Divine justice? Nor the excellency of the Divine Majesty will admit, nor the vanity of humane apprehensions can invent any such satisfactions, any such meanes as to avert such wrath. The least that can be said of the best of the fore-said meanes of satisfaction, is that of the Prophet, [c] *who hath required them?* They may have [d] *a shew of wisdome in will-worship and humility, and neglecting of the body, not in any honour.* For they are vile and abominable in Gods sight.

[c] Isa.1.12.
[d] Col.2.23.

§. 30. *Of performing things warrantable with due circumstances.*

III. * *THings warrantable in their substance must be performed with warrantable circumstances.* The many circumstances which God prescribed for doing the things which he enjoyned, give proofe hereof. For why should the Divine wisdome be so carefull in prescribing circumstances, if man might be careless in observing them. Where the Lord enjoyneth the celebration of the Passeover, he thus expresseth it, [a] *In the foureteenth day of this moneth, at even, ye shall keepe it in his appointed season: according to all the rites of it, and according to all the ceremonies thereof shall ye keepe it.* If men failed in circumstances, they were punished as if they had neglected the circumstance. Instance [b] *Nadab* and *Abihu*, that offered incense *with strange fire*: and *David* and the *Priests* in his time that [c] caried the *Arke* in a cart which [d] should have beene caried on mens shoulders. Wherefore *David* being better instructed by the visible evidence of Gods displeasure on *Uzzah*, saith afterwards, [e] *The Lord made a breach upon us, for that we sought him not after the due order*, &c.

* See § 25.

[a] Num. 9.3.

[b] Lev.10.1.

[c] 2 Sam. 6.3.
[d] Num.7.9. Exo.25.14. Num. 4.15. Deut.10.8. Ios 3.3.
[e] 1 Chro.15.13

God having prescribed circumstances as well as substances, to neglect the one or the other is to crosse his sacred will. Yea to do things otherwise then he hath appointed, when

when he hath appointed the rites and manner of doing any thing, is to make our selves wiser then God.

Papists failings in materiall circumstances.

In this respect we have just cause to separate from the Romish Church, though it be granted, that for substance they hold many of Christs ordinances. They have the Word read, and prayers in their Churches, but in an unknowne tongue, which takes away the benefit thereof. They acknowledge Christ their Mediatour, High-Priest, Head, and Prophet: but in that they joyne Saints in heaven as Mediatours, men on earth as true, proper, sacrificing Priests, their Pope a Spirituall head over the whole Church, and give him power to coine new articles of faith, they over-throw the forenamed Orthodoxall substances by these hereticall circumstances. So the substance of Baptisme which they retaine, they impeach by their additions of creame, spittle, and other like foolish inventions, and by their false positions about the absolute necessity, and operative efficacy of the externall worke. The like might be exemplified in other ordinances. What warrant have they for creeping to images, prostrating their bodies before them, offering to them, going on pilgrimages, wearing haire-shirts, going barefoot, whipping themselves: mewing themselves up in cloisters, caves, Hermitages, with an infinite number of their owne inventions. Is God pacified with these? Can such things appease his wrath? What then can be expected for the performance of their ordinances, but this doome of the high Indge, *In vaine they do worship me, teaching for doctrines the commandements of men.* And this, *who hath required this of your hand?*

Mat 15 9.

Isa. 1. 12.

Gospellers failings in materiall circumstances.

I would to God there were no occasion among us given to feare the like doome. True it is that we have by the Divine providence more and better light then Papists have, whereby the vanity of their unwarrantable additions to Gods ordinances are discovered and abandoned, yet many offer up their incense without fetching fire from the Lords altar. For some that draw nigh unto God with their mouth, and honour him with their lips, have their heart farre from him.

him. Sincerity of heart is the fire of the Lord, with which the incense of prayer must be offered up. Others in performing duties of piety so rest in that which they do, as they looke not at all to Christ, who is the Lords altar from whence alone such fire as is acceptable unto God, can be taken. Others so set their minds on mans lawes, and the penalty thereof, as God, his will, his honour, conscience to him is not at all respected. In these and other like cases doe men offer their incense with strange fire.

It behoveth us therefore diligently to search the Scriptures, thereby to *understand what the will of the Lord is*: and to prove what is *good* and *acceptable unto him*. Therein we may have sufficient warrant for matter and manner, for substance and circumstance. *To the Law and to the testimony: if they speake not according to this word it is because there is no light in them*. But what is done according to the warrant and prescript of it, may comfortably and confidently be done; and that in assured expectation of Gods gracious acceptation, and bounteous remuneration.

Direction for matter and manner to be fetcht from Gods Word. Eph. 5.17. Rom. 12.2. Isa. 8.20.

On this ground we may expect a blessing on the duties that we now performe. For our extraordinary humbling of our selves with fasting and prayer is as warrantable for pacifying Gods anger, as incense under the Law. Let us from the Lords altar, his Sonne Iesus Christ, thorow faith in him take the fire of zeale, sincerity, and integrity, and therewith offer our incense; of the efficacy hereof we shall have occasion afterwards to speake.

§ 31. *Of shewing mercy to such as wrong us.*

IIII. * *Duties of mercy must be performed to such as wrong us.* This did he, who tooke all occasions to do so himselfe, give us in expresse charge, [a] *Love your enemies, do good to them that hate you.* The Law exemplifieth this generall in these particulars. [b] *If thou meet thine enemies oxe or his asse going astray, thou shalt surely bring it back to him againe. If thou see the asse of him that hateth thee lying*

* See §. 25 Of praying for enemies. See *The whole armour of God* on Eph. 6. 18. §. 51.

[a] Mat. 5.44.

[b] Exod. 23. 4, 5

lying under his burden, thou shalt surely helpe him. If mercy must be shewed to the beasts of our enemies, how much more to their persons? In this respect the Wiseman thus further adviseth, [c] *If thine enemy be hungry give him bread: and if he be thirsty give him water to drinke.* In like manner, if they have pulled any judgement upon their owne pates, our endeavour must be to helpe them, to heale them.

[c] Pro.25.21.

1. Thus shall we shew our selves to be *children of our Father which is in heaven. For he maketh his Sonne to shine on the evill and on the good, Mat.*5.45.

Ad omnes faciamus bonum. Christus non pro sanctis tantum passus est, sed pro peccatoribus, &c Aug. de Salutar. Dei. c. 46.

2. Thus shall we be *like-minded* to him that let slip no opportunity of doing good to us his enemies, even *Iesus Christ our Saviour, Phil.*2.5.

3. Thus shall we give evidence of the holy Spirits abode in us. For *the fruit of the Spirit is in all goodnesse, Eph.*5.9.

Quando inimicis nostris præbemus beneficia, malitiam eorum bonitate nostra superamus, & mollimus duritiam, iratumq; animum ad molliciem, & benevolentiam flectimus. Hier. Hedib. quæst. 1

4. Thus shall we *Overcome evill with good*: which is a Divine property: thus shall we mollifie their hardnesse, and bow their incensed mind to mildnes & kindnes, *Rom.*12.21.

5. And whereas corrupt nature is too too much addicted to revenge, by these meanes shall we leave our implacable enemies to Gods revenge, which the Wiseman thus expresseth, *Thou shalt heape coals of fire upon his head, Pro.*25.22

So farre therefore we ought to be from with-holding our hands from doing mercy, because he, to whom mercy is to be shewed, hath wronged us, as so much the rather to take that opportunity of doing good, that it may appeare we do good for goodnesse sake, without respect of persons, without any partiality. Woe were it to children of men if God did not do good to his enemies. If we could overcome our selves, we also should so do. They who are borne againe, whose corrupt nature is altered, will so do.

§. 32. *Of*

§. 32. *Of speedy pacifying Gods wrath.*

V.* *GOds wrath is with all expedition to be pacified.* [a] So soone as *Moses* observed the wrath of the Lord to be kindled, while he was in the mount, before he came down to enquire after the cause thereof, he offered the sweet incense of humble & fervent prayer, to pacifie the same. When [b] *Ionah began* to enter into *Niniveh*, and to threaten Gods vengeance, both King and people by fasting, prayer, and repentance prevented the judgement. They did not stay till the forty dayes respited were expired. The direction of an Heathen Monarch (but guided by the Spirit of God) is in this case very remarkable: it was this, [c] *Buy speedily Bullocks, Rammes, &c. Whatsoever Ezra shall require, let it be done speedily. For why should there be wrath against the realme?* [d] *Iob* was so speedy, as upon suspition that his children in their feasting together might have some way or other provoked Gods wrath, offered burnt offerings for an attonement: *Thus did Iob every day.*

Gods wrath is as a fire. ([e] to fire in Scripture it is oft resembled) Now a fire, the longer it is suffered to burne, the stronger and more violent it waxeth. When therefore a fire is kindled, will not wise men make all the speed that possibly they can to quench it? The Prophets do thus set out the fierceneſse of this fire: [f] *A fire is kindled in the* Lords *anger, and shall burne unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountaines, &c.* [g] *Who can stand before his indignation? And who can abide in the fierceneſse of his anger? His fury is powred out like fire, and the rocks are throwne downe by him.* In regard of the violence of Gods wrath it is also resembled to [h] *A floud of mighty waters over-flowing.* If waters once overflow and make a breach, all speed must be used to make up that breach, or otherwise it will soone become irrecoverable.

Hence have we a demonstration of the folly of men, who having

* See § 25.

[a] Exo. 32. 11.

[b] Ion 3.4.

[c] Ezr. 7. 17. 21, 23.

[d] Iob 1.5.

Fierceneſse of Gods wrath.

[e] Psal 78.21. Isa. 30 30. Ier. 15.14. Zeph 3.8. *Sæpius ab initio flammam quidam non extinguentes, in magnum devenerant naufragium.* De peccatoribus Chrys. Hom. 22. ad Pop.

[f] Deut. 32.22.

[g] Nah. 1. 6.

[h] Isa. 28.2. — 30.28.

The cause of utter destructions.

having incensed the Lords wrath, continue to adde sinne to sinne, and to lie securely therein, nor repenting, nor humbling themselves with prayer and fasting, nor thinking any way to pacifie the Lords fiery indignation, till the fury thereof flame round about them, and that so fiercely, as there is little hope of quenching it. This is the cause of those desolations and utter destructions that have bene heretofore, or still are made in the world. For,

[i] Mic.7.18.

1. [i] *The Lord delighteth in mercy:* Were men carefull to walke in any measure worthy of his mercies, his goodnesse would be as an ever-springing, and over-flowing fountaine sending out sweet streames to refresh us from time to time with all needfull blessings.

[k] Isa.28.21.

2. [k] Iudgement is his *strange worke*: therefore he useth to threaten it, before he execute it. If therefore threatning of vengeance did kindly worke on men, and make them humble themselves before the Lord, and turne from their sinnes, he would not execute what he threatneth. Instance the case of [l] *Nineveh*, and of [m] *Hezekiah*.

[l] Ion.3.10.
[m] Ier.26.18,19

[n] Ion.4.2.

3. God is [n] *slow to anger*. Though he be provoked to begin to execute vengeance, yet is he not hasty in powring out all the vials of his wrath. He first begins with one. He first striketh but softely. If then men humble themselves, and confesse their sinnes with penitent hearts, he will say to his Angell whom he hath sent to destroy, [o] *It is enough: stay now thine hand.*

[o] 2 Sam 24.16.

Deferring repentance, a cause of much mischiefe.

[p] Psal.18.26. Tamberlane ut Stephan. in Apolog. pro Herodoto.

The cause therefore of Gods severity in executing vengeance, rests in mans obstinacy. For [p] *With the froward God will shew himselfe froward.* Man persists obstinately in sinne: and God persists resolutely in punishing sinne. I have heard of a *Generall*, that was wont to carie with him in his Camp three sorts of flaggs, a white, red, and black one. And when he first came against a City, he displayed his white flag, to shew, that if without resistance they would yeeld, they should upon acknowledging fealty to him, enjoy their lives, livings, and liberty. If they refused this offer, he then displayed a red flag, to intimate, that he intended a bloudy battell

battell against them. If notwithstanding this menacing of bloud they obstinately stood out against him, he lastly displayed a blacke flag, giving them to wit thereby that now nothing was to be expected but utter ruine and desolation. That practice was somewhat answerable to a Law that God made for his people, that [f] when they went to fight against a City, they should first *proclaime peace:* whereof if they would not accept, they should destroy them all. To apply this; The preaching of the Gospell is Gods *white flag*. The seasonable and just threatnings of his Ministers, his *red flag*. Execution of judgement by Plague, famine, sword, or any other like kinds, his *blacke flag*. How foolish, how sottish, how rebellious against God, how injurious to their owne soules are they that not only despise the offer of mercy in the Gospell, but also cary themselves contumeliously against the threatnings of Gods Ministers grounded on his Word, and justly deduced from it. Even this is our case: so have we dealt with God: and thereby provoked him to hang out this black and deadly flag of Pestilence, whereby so many hundreds are weeke after weeke destroyed among us. This by speedy humiliation and conversion might have been prevented.

[f] Deut, 20. 10, 11.

If in any case speed and haste be needfull, surely it is most needfull, yea and necessary in appeasing the wrath of God. No fire, no floud like to it. For the point therefore in hand, what course soever ye take, (having good warrant for it) That you doe, do quickly. Whether the judgement be publique or private, on our selves or others, let us make no delay. Take * this opportunity now at length offered for publique humiliation by prayer and fasting: and what you outwardly make shew of before men, do inwardly and effectually before God the searcher of hearts. Put off no longer time. [t] *Wherefore as the Holy Ghost saith, To day if ye will heare his voice harden not your heart.* There is just cause to speake to you in such a manner, as in another case [u] *Paul* did to those that were in the ship with him, *Ye should have harkened to Gods Ministers, and not have loosed from your*

Speedy repentance very profitable.

* At the time when this was preached, viz. Aug. 1625 a publique fast was weekely celebrated.

[t] Heb. 3. 7, 8.
[u] Act. 27. 21.

looſed from your covenant with God, and have gained this loſſe and harme, which by fiercenesſe of the plague hath befallen us. You ſhould (as * hath beene noted of *Iob*) upon ſuſpition have uſed meanes to prevent this Plague: or at leaſt, when one or two in a weeke died of the Plague in the ſuburbs of the City, you ſhould have uſed all the meanes that Gods Word warranted, then and there to have ſtayed it. Have ye not heard of the counſell that *Eliah* gave to *Ahab*. When there aroſe a little cloud out of the ſea like a mans hand, he ſaid, *prepare thy chariots, and get thee downe, that the raine ſtop thee not.* So upon the ſight of the ſmalleſt ſigne, and firſt beginning of this Plague, we ſhould have uſed all warrantable meanes to have prevented, if it had beene poſſible, theſe ſhowers of Gods vengeance which have day after day fallen upon us. But ſeeing thoſe opportunities have been too careleſly paſſed over, let us now be made more wiſe. Quickly ſpeedily, as quickly & ſpeedily as poſſibly we can, ſeek yet to quench this fire, to make an attonement for our ſelves and others yet living. O cõſider how many have died, who if they had this time for repentance, which ye have, would faſt and pray, and turne from ſinne, and do what might be done to obtaine pardon. And will ye ſpend this precious time in eating, drinking, and ſporting, which is affoorded to get grace, and attaine to glory? Thinke with thy ſelfe how many ſoules are now in hell without hope of pardon and mercy. If the love of God hold thee not in, at leaſt let the feare of judgement and terrour of hell reſtraine thee, and affright thee.

Conſidera quam multi modò moriuntur, quibus ſi hæc hora ad agendam pœnitentiam concederetur quæ tibi conceſſa eſt, quo modò per altaria & quam feſtinanter currerent, & ibi flexis genibus, vel certè teto corpore in terram proſtrato, tam diu ſuſpirarent, plorarent, & orarent, donec pleniſſimam peccatorum veniam à Deo conſequi mererentur. Tu verò commedendo, bibendo, jocando & ridendo, tempus otioſè vivendo perdis, quod tibi indulſerat Deus ad acquirendam gratiam, & promerendam gloriam. Cogita etiam quot animæ in inferno nunc cruciantur ſine ſpe veniæ, & miſericordiæ. Si amor Dei te tenere non poteſt, ſaltem teneat & terreat timor judicij, metus gehennæ, &c. Bern. de Interiori Domo, cap. 63.

* §. 6.

1 King. 18. 44.

§. 33. *Of attonement with God after his wrath hath beene kindled.*

VI. * *THere are meanes of reconciliation betwixt God and man, after Gods wrath is incensed.* As the charge which in this text *Moses* gives to *Aaron, Make an attonemẽt:* so the event which followed thereupon ([a] *He made an attonement for the people*) proves as much. So doth this answer which God gave to *Moses* his intercession for the people, [b] *I have pardoned according to thy word.* Memorable in this case is that meanes which at first God affoorded to man by the [d] *Seed of the woman,* after he had revolted, & so provoked the Lords wrath. All the propitiatory sacrifices that from *Abels* time to Christs have beene offered up by Saints, give demonstration hereof: especially if the end of them, and the events following upon the offering of them be duly weighed. The end of them is thus expressed in the Law, [e] *It shalbe accepted for him to make an attonement for him.* The events are thus set out, [f] *The Lord had respect to Abel, and to his offering.* [g] *The Lord smelled a sweet savour.* [h] *The glory of the Lord appeared to all the people.* [i] *The Lord heard him.* [k] *The Lord was entreated for the land.* [l] *Fire came downe from heaven, and consumed the burnt offering and sacrifices; and the glory of the Lord filled the house.* The many invitations propounded in Scripture to sinners to come unto God, imply grounds of reconciliation betwixt God and man. Such are these, [m] *Come now, and let us reason together, saith the Lord.* [n] *Come eate of my bread,* &c. [o] *Come, buy wine and milke without mony,* &c. [p] *Come unto me all ye that labour,* &c. [q] *O taste and see that the Lord is good.* To these for further confirmation, may be added the many promises of receiving, and accepting such as come, which use to be annexed to the forementioned invitations. Yea and the embassage which God hath given to his Ministers, who * *as though God did beseech you by us, pray you in Christs stead, be reconciled to God.* But most evidently and plentifully is the point proved by the truth of all the legall

* See §. 25.

[a] Numb. 16.47

[b] — 14.20.

[d] Gen. 3.15.

[e] Lev. 1.4.

[f] Gen. 4.4.
[g] — 8.21.
[h] Lev. 9.23.
[i] 1 Sam. 7.9.
[k] 2 Sam. 24.25.
[l] 2 Chro 7.1.

[m] Isa. 1.18.
[n] Pro. 9.5.
[o] Isa. 55.1.
[p] Mat. 11.28.
[q] Psal. 34.8.

* 2 Cor. 5.20.

types, *Christ Iesus*, [r] *Whom God hath set forth to be a propitiation:* [s] *by whom we have received the attonement.* That word propitiation hath relation to the * *propitiatory* under the Law, translated by our English a *mercy-seat:* which was an especiall type of Christ, in whom all the mercy of God is manifested to man. Where **Ezekiel* maketh mention of a greater and lesse *settle*, The LXX translate it, a propitiatory: and S^t. *Hieron* applieth the greater propitiatory to Christs Divine nature: and the lesse to his humane nature. Thus as God-man is Christ the meanes of attonement betwixt God and man.

[r] Rom.3.25.
[s] —5.11.
*Exo.25.17, &c.

* Ezek.43.14. ἱλαστήριον.

Propitiatorium minus est, quando in se Christus formam servi accipiens & propitiatorium majus quum recepit gloriam, &c. Hier. Comment.l.13.in Ezek.43.

No reason hereof can be found out in man. For man having once rebelled against his Creatour, persisted in his rebellion: and neither offered to God, nor sought of God any attonement. [t] *When we were enemies we were reconciled.* The whole cause therfore resteth in God: even in his free grace, and undeserved love. For there is a peculiar love which God beareth to man: [u] which the Apostle compriseth under one compound word, which signifieth, *love of man*: and thus setteth downe the true reason of the fore-mentioned attonement, *After that the kindnesse, and love-toward-man of God our Saviour appeared, not by works of righteousnesse which we have done, but according to his mercy he saved us.*

[t] Rom.5.10.
[u] Tit.3.4. φιλανθρωπία.

§. 34. *Of Gods peculiar love to man.*

1. THis peculiar love of God to man is the rather to be observed by man, because it is such a love as is proper to him, and on him onely conferred. The like hath not beene extended to any other creature whatsoever. I need not bring the senslesse creatures, either above in the visible heavens, or below on earth, no nor any of the living, and sensible, but unreasonable creatures, into comparison. None can be so senslesse, or unreasonable, as to imagine that Gods goodnesse extended to them, can be compared to his kindnesse shewed to man. There remaine therefore the *Angels* onely in this blessed contention, about *more love*, to be poised with

Chrysostomus in lib.1.de Prov.Dei, *elegantissimè describit divinam* φιλανθρωπίαν.

with man. The *Angels* may be distinguished into two ranks, *good* and *evill*. The *evill angels*, though they stood in as much need of such mercy to be shewed to them as was extended to man, because they implunged themselves into as deepe a guise of miserie, yet was not God pleased to take such pitie of them. *y He hath reserved them in everlasting chaines under darknesse, unto the judgement of the great day.* The *good Angels* fell not into such misery: nor stood in need of such mercy. They were indeed by Christ established in happinesse, but not redeemed from misery. The favour which they primarily had with God is everlastingly confirmed: new favour is not purchased for them. They never were at odds with God: no need therefore of attonement, of reconciliation. This is the transcendent, proper, and peculiar evidence of Gods *love to man.* z He therefore that *tooke not on him the nature of Angels, tooke on him the seed of Abraham.*

y Iude v.6.

z Heb.2.16.

§.35. *Of their desperate condition who reject reconciliation.*

2. WHat now may be thought of such children of men, as, notwithstanding the meanes of reconciliation and attonement, which God hath ordained and revealed for mans good, still stand at odds with God, and maintaine enmity against him? Their case may well be accounted desperate. While they who are sicke admit Physitians, and remedies, there is much hope of recovery. But if like mad men they admit no meanes for their good, they must needs be irrecoverable, having none to cure them: not so much for the nature of the disease, as for want of meanes to cure them. In this case they may be supposed to be worse then Devils. Had a Redeemer been given to Devils, and an attonement by him made betwixt God and them, we cannot but think that they would most readily and willingly have embraced reconciliation. Yet how many children of men have there beene in all ages, in all places, against whom the

Infirmi donec medicantes admittunt, multam habent spem sanitatis: postquàm verò in mentis alienationem deciderint, immedicabiles sunt nullo curante: non propter morbi naturam, sed propter curantis absentiam. Chrs. Hom. 22. ad Pop.

Lord may justly take up this complaint, [a] *How oft would I have gathered you together even as the hen gathereth her chickens under her wings, and ye would not!* And this, [b] *I have spread out my hands all the day to a rebellious people, which walketh in a way that was not good, after their owne thoughts: A people that provoketh me to anger continually to my face.* Too too many such there are among vs, who most ungratefully and contumeliously reject all the meanes which God in his goodnesse and wisdome hath affoorded to allure and draw men to himselfe. For meanes of reconciliation, and salvation, what nation hath more plentifully enjoyed them, then England, and what part of England more then London? But let the impiety and iniquity, profaneneſſe and licentiousneſſe, drunkenneſſe, and all manner of uncleanneſſe, swearing and lying, debate and deceit, extortion and oppreſſion, and other like offences against God and man, committed in this bright light of the Gospell, give evidence, whether reconciliation offered on Gods part be answerably accepted on mans part. Can we now wonder at Gods judgements among us, and heavy hand upon us? Have we not rather cause to admire his long-suffering and lenity, in that he hath so long held his hand from striking: and in that he now strikes, he doth it so gently. For howsoever this stroake of the Plague considered in it selfe be heavy: yet compared to our deserts, it is but light. *It is of the Lords mercies that we are not consumed, because his compassions faile not.* Lam.3.22.

[a] Mat.23.37.

[b] Isa.65.2.

§. 36. *Of the penitents comfort in reconciliation.*

3. POore penitent sinners, whose hearts are broken with sight and sence of their sinnes, may hence, and will hence receive much comfort, that there is meanes of attonement and reconciliation betwixt God and them. For God useth to absolve such as he observes to judge themselves. This must needs be very cordiall to them. For true penitents that are pierced with sence of their sinnes, know that while

Pœnitentes, quia à seipsis suscipit judicatos, Deus absolvit. Cypr. Serm de Pass. Christi.

while there remaines enmity betwixt God and them, they are in no better estate then the Devils. They find by the heavy burthen of sinne oppressing their soules, and by their deepe apprehension of Gods wrath thereupon, that Gods favour is more sweet then life it selfe, and infinitely to be preferred before all contents and delights that this world can afford. To these *How beautifull are the feet of him that bringeth good tidings, that publisheth peace*, &c. Take notice therefore, O ye poore in spirit, take notice of this soveraigne ground of comfort, *There is meanes of reconciliation betwixt you and your God.* An attonement is made. Comfort your soules herewith. It is sufficient, and in stead of all righteousnesse, to have him alone, against whom alone I have sinned, propitious and gracious in pardoning sinne.

Isa. 52. 7.

Sufficit mihi ad omnem justitiam solum habere propitium, cui solipeccavi. Bern. super Cant. Serm. 23.

4. Means of reconciliation being on Gods part afforded and offered, it remaineth as a bounden duty for us, with the uttermost of our power to seeke after it. Yea it giveth good encouragement to do our best for partaking of the benefit thereof.

Meanes of reconciliation to be sought.

1. For our duty, shall a matter of so great consequence, so excellent, so needfull, so usefull a thing as reconciliation with God be published and proclaimed to us wretched rebels against God, and should not we enquire after it? They adde much to the heape of their other sinnes that neglect this duty. *How shall we escape if we neglect so great salvation?*

Heb. 2. 3.

2. For encouragement, what greater then this, that there is such a thing, that upon due and diligent seeking, may and shalbe had. If God were implacable, irreconciliable, and would accept of no attonement, then had we cause to be discouraged from seeking it, but God is so farre from being irreconciliable, that he is most easie to be intreated. Yea by his Ministers he *prayeth us to be reconciled to him. Who is a God like to thee, that pardoneth iniquity*, &c.

2 Cor. 5. 20. Mic. 7. 18.

§. 37. *Of*

§. 37. *Of the resemblance betwixt prayer and incense.*

HAving handled the meanes of attonement here prescribed by *Moses* according to the letter of the history, we will further endeavour to open the mystery contained under it.

The principall meanes was *offering incense*. This may be considered as a *service* to be done by man: or as a Legall type of an Evangelicall truth.

As a *service*, or duty to be performed on mans part, it set out *prayer*.

As a *type* it prefigured *Christs Intercession*.

That it set out prayer, is evident by the *Psalmists* application of the one to the other, where he saith, [a] *Let my prayer be set before thee as incense*. This also is meant by the Lord, where he saith, [b] *In every place incense shalbe offered to my name*.

The resemblance of prayer to incense, is in many respects very apt. For,

1. [a] The spice of which the incense was made, was to be *beaten very small*. So the heart out of which prayer commeth, must be [b] *a broken and contrite heart*.

2. [c] *Fire* must be put to the incense, and therewith the incense burned. So [d] *faith* and [e] *fervour* must be added to prayer, whereby it is made to ascend to God.

3. Incense must be burnt [f] *on the altar*, or [g] on a *censer*, as *Moses* here commanded *Aaron*. So must our prayers be offered on [h] the altar *Iesus Christ*: who is also as [i] *a censer*.

4. [k] *Incense* being fired *ascended up like a cloud*. So [l] doe faithfull and fervent prayers ascend to heaven where God is.

5. *Incense* caused [m] *a sweet* perfume and savour. So is [n] prayer *pleasing* and *acceptable* unto God.

6. [o] *Incense* was a meanes to pacifie Gods wrath, as here in

Thus συμβαλον est spiritualis thymiamatis, quod est cultus Dei. Hier. Comment. lib. 1. in Hab. 2.

[a] Psal. 141. 2.

[b] Mal. 1. 11.

[a] Exo. 30. 36.

[b] Psal. 51. 17.

[c] Lev. 16. 13.

[d] Mar. 11. 24. Iam. 1. 6.

[e] Iam. 5. 16.

[f] Exo. 30. 7.

[g] Lev 16. 12.

[h] Heb. 13. 10.

[i] —9. 4.

[k] Ezek. 8. 11.

[l] Rev. 8. 4. 2 Chro. 30. 27. Ion. 2. 7.

[m] Lev. 16. 12.

[n] Iob 42. 8. Psal. 69. 31.

[o] Lev. 16. 13.

in the text. So prayer. By [p] *Moses* his prayer was Gods anger appeased.

7. [q] *Incense* was to be offered up by Priests onely. [r] So are all Saints made spirituall *Priests*, and [f] thereby fitted to offer up the spirituall incense of *prayer*.

[p] Exo 32. 14.

[q] Numb, 16.40.
[r] Rev. 1.6.
[f] 1 Pet. 2. 5.

§. 38. *Of incense typifying Christ.*

THat *Incense* was a type of Christ; may be collected by the Apostles specifying the [a] *golden censer*, which was onely for incense, among other Legall types of Christ. The golden *censer* was a type by reason of the *incense*; for which it was made: much more therfore must the incense it selfe be a type. If it be demanded how the one and the other too could be a type of Christ; I answer, In regard of severall matters appertaining to Christ. Some types set out one of Christs natures, others another: Some his person, others his offices: againe, others, speciall benefits that the Church reaped by Christ. In a word, the sundry and severall types under the Law, set out sundry and severall excellencies that were in Christ, and sundry and severall benefits that issue from him.

[a] Heb. 9. 4.

How sundry types may be applied to Christ.

That the fitnesse of the types here mentioned may be the better discerned, I will paralell, and set out the *incense*, *censer*, *fire*, and *altar* in such manner as with good probability may be applied to Christ.

1. The *Incense* was made of the [b] best spices in the world. The like perfume might not be made.	1. Christ was [c] *the chiefest of ten thousand.* [d] *Fairer then the children of men.* None like to him.
2. *Incense* was to be [e] *beaten very small.*	2. Christ was [f] *bruised for our iniquities.*
3. *Incense* was burnt with [g] *hot coales of fire.*	3. Christs death was a tormenting death: [h] He was *a brand pluckt out of the fire.*

[b] Exo. 30. 34, 38
[c] Cant. 5. 10.
[d] Psal. 45. 2.

[e] Exo. 30. 36.
[f] Isa. 53. 5.

[g] Lev. 16. 12.
[h] Zac. 3 2.

4. *Incense*

4. *Incense* was put upon a[i] *Censer*. The *Censer* was of [k] *gold*. * So was the *altar* upon which it was burnt.

4. Christ [l] *thorow the eternall Spirit offered himselfe*: then which nothing more precious, more durable. A *golden censer* and *altar* is expresly applied to Christ, *Rev.*8.3.

5. The Incense was brought [m] *before the Lord* into the most holy place.

5. Christ is [n] *in heaven* before his Father, even *at his right hand.*

6. The smoake of the *Incense* like [o] *a cloud covered the mercy-seate.*

6. [p] Christs intercession so covereth the throne of grace in heaven, as our sinnes are not seene.

7. The sent of the *Incense* was very sweet. Therfore it is called [q] *sweet incense.*

7. [r] Christs intercession is very pleasing to God. [s] *Gods soule delighteth in him.* [t] *He is his beloved Sonne in whom he is well pleased.*

8. [u] Incense was caried *with bloud* into the most holy place.

8. [x] Christ *with his owne blond entred into the holy place.* Satisfaction and intercession go together.

9. [y] Offering incense was a meanes of attonement betwixt God & mā

9. Christ is [z] *the propitiation for our sinnes.* [a] *By him we are reconciled to God*: and [b] *have received the attonement.*

10. [c] Incense was to be offered up only by a *Priest.*

10. [d] Christ was a true Priest: So fit to make intercession. No Angell, no Saint can do it.

The *type* being thus applied to the *truth* in the particular circumstances thereof, we will insist especially upon the maine substance here intended, which is the true meanes whereby God is appeased, here typified by *Aarons* offering incense:

[i] Lev.16.12.
[k] Heb.9.4.
* Exo.30.1, &c
[l] Heb.9.14.
[m] Lev.16.13.
[n] Heb.8.1.
[o] Lev.16.13.
[p] Heb.1.3. Isa.4.5.
[q] Exo.35.28.
[r] Ioh.11.42. —— 16.23.
[s] Isa.42.1.
[t] Mat.3.17.
[u] Lev.16.13,14
[x] Heb.9.12.
[y] Numb.16.48.
[z] 1 Ioh.2.2.
[a] Rom.5.10.
[b] —— 11.
[c] 2 Chro.26.18
[d] Heb.8.1.

incense: namely Iesus Christ the beloved Sonne of God, his making of intercession for sinners.

§. 39. *Of the vertue of Christs intercession to appease God.*

Christ by his intercession is the onely true meanes of appeasing God. All Legall rites instituted to this purpose were types hereof. For the whole Law was [a] *a shadow of things to come: but the body is of Christ.* He is that [b] *seed* of the woman that should *bruise* the serpents head, and so slay hatred. [c] He is that *Seed of Abraham*, in whom all nations should be blessed, by reason of this *attonement.* He the [d] propitiatory sacrifice, he the [e] cleansing water, he the incense, he the [f] Brasen Serpent, by which such as are stung by sinne and Satan are cured. To omit other types, [g] *He is our peace:* [h] *He is the propitiation for our sinnes:* [i] *He is the Mediatour betwixt God and man:* [k] *God hath reconciled us to himselfe by Iesus Christ:* [l] *whom God hath set forth to be a propitiation.* Therefore [m] *when he had by himselfe purged our sinnes, he sate downe on the right hand of the Majesty on high:* where [n] *he ever liveth to make intercession for us.* On which ground the Apostle maketh this holy challenge, [o] *Who is he that condemneth? It is Christ that died: yea rather that is risen againe, and is even at the right hand of God: who also maketh intercession for us.* Thus we see how plentifull and evident the holy Scripture is in this principle of our Christian Faith.

[a] Col 2. 17.
[b] Gen 3. 15.
[c] Gal. 3. 16.
[d] Heb 10. 10.
[e] Eph. 5. 26.
[f] Ioh. 3. 14, 15.
[g] Eph. 2. 14.
[h] 1 Ioh. 2. 2.
[i] 1 Tim. 2. 5.
[k] 2 Cor. 5. 18.
[l] Rom 3. 25.
[m] Hebr. 1. 3.
[n] —7. 25.
[o] Rom. 8. 34.

[p] Christ being *true God*, [q] his Fathers *beloved Sonne in whom he is well pleased:* and having [r] *by his owne bloud obtained eternall redemption*, he hath a power and right to quench the fire of Gods wrath, and to make peace betwixt God and man. The dignity of his person, and the all-sufficiency of his sacrifice have made way thereto. The like can not justly be said of any other meanes whatsoever, in heaven, or in earth. Wherefore [s] *There is one* (one onely) *Mediatour betwixt God and man, the man Christ Iesus.*

[p] 1 Tim. 3. 16.
[q] Mat. 17. 5.
[r] Heb. 9. 12.
[s] 1 Tim. 2 5.

§ 39. *Of*

§. 39. *Of the vanity of meere creatures intercession.*

SVrely they do more incense then appease God, who to the heape of their other sinnes adde this high pitch of presumption, *Intercession of men or Angels.* Can mans invented incense, offered up with strange fire, pacifie Gods wrath? For, intercession of men and Angels is a meere humane invention: never could any Papist give any good proofe for it out of Gods Word: nor ever hereafter can any do it. That which is not in Gods Word cannot be drawne out of it. This is such *strange fire*, as will devoure them that use it: even as [a] *The fire that went out from the Lord devoured Nadab and Abihu:* and as [b] that which *consumed the two hundred and fifty men that* (being of the conspiracy of *Korah*) *offered incense*: incense that much incensed the fire of Gods wrath. To reason the case a little with our adversaries; Why do they not content themselves with that pure, and sweet incense that Christ our great Priest offereth up? Is it not sufficient? Need any thing, can any thing be added to the dignity and efficacy of that which Christ doth? Can man or Angell do any thing more then God-man? Are any more beloved of the Father then he?

But they pretend humility forsooth. Sinfull men are unworthy to go to so worthy a Mediatour as the Sonne of God. Therefore they have the *Spirits of just men made perfect in heaven*, and the holy Angels to be their Mediatours.

Answ. 1. Pretence of humility without warrant of Gods Word is high presumption. [c] He fitly stiled this kind of humility, that stiled it, *a shew*, or *a maske of humility*, counterfeit humility: And [d] he more finely, that by a new coined word, compounded part of Greeke, and part of Latin, called it *Thelo-humilitatem*, *will-humility*, voluntary, or affected humility: which is plaine and palpable arrogancy.

2. Though

[a] Lev.10.1,2.
[b] Numb.16.35.

[c] *Hypocrisin humilitatis.* Oecumen.in Col. 2. 19.
[d] *Vulgò dicitur qui divitem affectat thelo-dives, qui sapientem thelo-sapiens. Ergò & hic thelo humilis dicitur(i) affectans humilitatem.* Aug.Epist. ad Paulin.

2. Though Angels and Saints in heaven be more perfect then men on earth, yet are they not worthy of such an office, as to be *Mediators* & *Intercessors* to God for others. Or this office of *Intercession* is too much vilified, or celestiall creatures too much dignified and deified by accounting them *Intercessours* in relation to God.

3. Christ himselfe is deprived of one of his prime functions, and honours, by ascribing it to others: or at least he hath co-partners, and assistants joyned with him. Which to do is intollerable presumption.

4. The love of Christ to man is thereby exceedingly impeached. For he was made *like to his brethren, that he might be a mercifull and faithfull High-Priest in things pertaining to God*, &c. This end of his taking our nature on him, is frustrated, if we need other Mediatours to him. To what end is he made man, if there need other Mediatours to present us to him? Wherein appeares he to be so mercifull, if of our selves we may not have accesse to him, who was made as our selves, *a Sonne of man?* Hebr.2.17.

Well use, and trust to Christs intercession.

The excellency, necessity, sufficiency, and commodity of Christs intercession being by the Gospell evidently revealed unto us, it becommeth us to take such notice thereof, and to be so instructed therein, as we may in all our needs wisely use it, and confidently trust to it.

They wisely use it, that on all occasions, when they approach to God, have the eye of their soule fixed on Christ abiding in heaven at Gods right hand, and making intercession, & thorow his mediation and intercession present their persons, their prayers, and all their holy services to God the Father. Especially when Gods wrath is provoked, and any signes thereof begin to manifest themselves, then to humble their soules at the throne of grace: then thorow the intercession of Christ to crave mercy and pardon. That forme wherwith the Church useth to conclude her prayers (*thorow Iesus Christ our Lord*) is a worthy form, and pertinent to the point in hand. In using the words, our heart ought to be lift up unto Christ, and set on him sitting on Gods right hand.

Yea,

Yea, though such words be not always expressed, yet every petition made to God, every thanks offered to him, every thing wherein we have to do with God, must in mind and heart be intended thorow the mediation and intercession of Christ. We read of *incense offered with the prayers of Saints, the smoke whereof ascended before God.* This incense is the intercession of Christ.

Rev.8.3,4.

They trust to his intercession, who use no others but his, and in the use of his, rest confidently that they shalbe accepted. Thus may we, thus must we do. We may do it, because whatsoever is in us to discourage us, or any way to make us doubt of acceptance, is so abundantly supplied in Christ, as all matter of doubt and feare is thereby taken away. We must do it for the honour of Christ, for the comfort of our owne soules. Christ is much honoured by the stedfast faith of his Saints, Thereby the dignity of his person, the merit of his sacrifice, the favour of his Father, the efficacy of his intercession, and other his Divine excellencies are acknowledged. The soule of him that in faith expecteth thorow Christ acceptation, cannot but be much comforted. This was it that much encouraged, and comforted *Stephen*, even then when his malicious enemies *gnashed on him with their teeth*, that *he saw Iesus standing on the right hand of God.* That of *Stephen* was extraordinary. For the heavens were actually, really opened, and Christ in that body, wherein he was seene on earth, and wherewith he ascended into heaven, appeared unto him, being in the highest heaven. *Stephens* sight was also extraordinarily quickned, and enabled distinctly to perceive and discerne a visible object so far off. Such an extraordinary bodily sight of Christ is not to be expected of us. Yet as truly, and to as great comfort of soule may we with the spirituall eye of the soule, the eye of faith, see Christ sitting in heaven for us: as it is said of *Moses, By faith he endured, as seeing him who is invisible.* Thus to eye Christ with his incense, his intercession before God, in dangers and distresses, in feares and perplexities, while we live, when we are giving up the ghost, can not

Act.7.54,55.

Heb.11.27.

but

but bring unspeakeable comfort to the soule.

§. 40. *Of the scope of the last clause of the 46 Verse.*

NVMB. 16.46. *For there is wrath gone out from the Lord: the plague is begun.*

A Reason of the fore-mentioned direction given to *Aaron*, is here rendred, as is evident by this causall particle [a]*FOR*. The reason is taken from the manifestation of Gods wrath: and confirmed by an effect or evidence thereof, *a plague*.

The reason may thus be framed.

When Gods wrath is gone out, attonement must be made.

But now Gods wrath is gone out.

Therefore now an attonement must be made.

That Gods wrath was gone out, he proves by the effect thereof: which may be thus framed.

When a plague is begun, Gods wrath is gone out.

But now a plague is begun. Therefore, &c.

Here are two points to be considered.

1. The *Substance* } of the reason.
2. The *Inference* }

The *Substance* setteth out { 1. The cause. *Wrath.* 2. The effect. *Plague.*

The *Inference* noteth out a duty to be thereupon performed, which is to appease Gods wrath.

First of the Cause, *wrath*, amplified by the *Author* whence it came; *From the Lord.*

§. 41. *Of the sense of these words,* Wrath is gone out from the Lord.

THe originall word translated *wrath,* signifieth a fervor, fiercenesse, or vehemency of anger. [a] The *fome* that ariseth from the raging and beating of the sea, is set out by this word. It hath affinity with [b] a word that signifieth to *cut downe*: and importeth such vehemency of wrath as moves him that is angry to cut off, or destroy the other. Whereas the Hebrewes have sundry words to expresse distinct degrees of anger: this is used to expresse the uttermost. [c] *Moses* to set out the fiercenesse of Gods wrath, useth three severall words, the latter implying more then the former, thus, *The Lord rooted them out of their land in ANGER, and in WRATH, and in great INDIGNATION.* The last of these three is the word used in this text, and noteth an higher degree then the two former.

By this phrase, [d] *is gone out,* a manifestation thereof by an outward evidence is signified. It is opposed to *keeping in,* or hiding close and secret. What things men would not have seene or knowne, they keepe in. What they would have seene and knowne, they suffer to *go out.* In this respect wrath is here said to go out. It imports, that God was so provoked as he could not keep in his wrath.

From the Lord, or word for word, [e] *From the face of the Lord.* When a man is angry, passion will soone manifest it selfe in his face, by bringing bloud into it, and making it hot, by bending his browes, by a fierce cast of the eyes, and other like signes. In which respect wrath is said to come from the face of a man, that is, in and by the face to shew it selfe. Thus by a *Metaphor,* and by resemblance to man, when the Lord doth by any visible signes manifest his wrath, it is said to come *from his face*; that is, as our English according to the usuall acception of the Hebrew phrase, hath translated it, *From the Lord.*

The great, ineffable, and most proper name of God, *Iehovah,*

קצף *excanduit vehementer.*
[a] Hos. 10.7.
[b] קצב
2 King. 6.6.
ויקצב־עץ
præcidit lignum.
[c] Deut. 29.28.
באף
וכחמה
וקצף
ira & excandescentia, & furore
[d] יצא
exivit.
[e] מלפני יהוה
A facie Iehovæ.
Trem. & Iun.

Iehovah, is here expreſſed. When matters of favor are applied to this name *Iehovah*, they are much amplified thereby. They are the favours of *Iehovah*. But when wrath is attributed to him, it is much aggravated. *The wrath of Iehovah*, muſt needs be a wrath that makes all to tremble.

Of the title *Iehovah*, See the *Churches Conquest* on Exo. 17. 15. §. 72.

§. 42. *Of anger attributed to God.*

Quest. IS anger in God?

Answ. Not properly, as in a man, a paſſion diſtinct from the Eſſence. For God is a moſt ſimple and pure Eſſence. He is all Eſſence. There is nothing in him different from his Eſſence. The things that are attributed unto him, are ſpoken of him onely by way of reſemblance, for teaching ſake: to make us ſomewhat more diſtinctly conceive Gods dealing with us. *Anger* in man is *a paſſion whereby upon apprehenſion of ſome evill done, he is ſtirred up to puniſh him that hath done it.* The *evill* that ſtirreth up anger is either a true evill that juſtly deſerveth to be puniſhed, and in that reſpect anger is deſervedly provoked: as [a] *Moſes* his anger was provoked at *Pharaohs* obſtinacy: Or only an evill in appearance, or in the apprehenſion of him that is angry: and in that reſpect unjuſtly incenſed: as [b] *Sauls* anger againſt *Ionathan*.

Of the kinds of affections, See *The Saints Sacrifice* on Pſ. 116. ver. 1 § 4.

Iſta verba in Scripturis poſita non ſunt ut aliquam Dei perturbationem ſignificent: ſed quia nihil dignum de Deo dici poteſt, propterea uſque ad ea perventum eſt. Aug. contr. Adimant. c. 13.

What anger is, in man.

Ira eſt motus naturalis conceptus ex cauſis, qui ſolet ad profectum pertinere Delinquentis. Amb. Comment. in Eph. 4.

Anger attributed to God ſetteth out his diſlike of evill and his *reſolution to puniſh evill doers*. God can not miſtake: the evill at which he is at any time angry is indeed evill. When any way God manifeſteth his diſlike and his reſolution to puniſh, he is ſaid to be angry. Thus [c] *the wrath of God is revealed from heaven againſt all ungodlineſſe*: that is, God who is in heaven manifeſteth from thence his diſlike of ungodlineſſe, and his purpoſe to take vengeance thereof. And becauſe that diſlike and purpoſe to puniſh uſeth to be manifeſted ſometimes by threatning ſo to do, and ſomtimes by putting his purpoſe into execution, and performing it, ſuch his threatning and executing of judgement is called the anger or wrath of God. *Who can tell* (ſaith the King of Nineveh)

[a] Exo. 11. 8.

[b] 1 Sam. 20. 30

Si offenditur debet irasci: ſi irascitur debet ulciſci. Nam & ultio fructus eſt iræ: & ira debitum oſſe ſæ. Tertul. adverſ. Marciō. l. 1

[c] Rom. 1. 18.

Nineveh) *if God will turne away from his fierce anger?* By anger he meaneth *Ionahs* threatning of vengeance: for no punishment was then inflicted. But where [e] the Apostle saith, *Thou treasurest up to thy selfe wrath*, he meaneth *judgement*: as is further evident by this phrase, [f] *God inflicteth wrath*, that is, *taketh vengeance*, as our English turnes it.

To apply these, as to dislike, and to purpose to punish sinners, or to threaten vengeance, or to execute judgement may be attributed to God, so to be angry. And as Gods threatning, and execution of judgement is lesse or more terrible, so his wrath: therefore to manifest and aggravate the terrours thereof, sundry *Metaphors* and *Epithites* are added thereto: as [g] *wrathfull anger*, [h] *Heate of great anger*, [i] *Fiercenesse of great wrath*, [k] *Fury of anger*; *and his anger is said to* [l] *waxe hot*, [m] *to be kindled greatly*, [n] *to smoke*, [o] *to burne unto the lowest hell.*

According to the persons with whom God is angry, may his anger be distinguished:

1. By reason of the flesh in his best Saints on earth, they oft provoke his wrath, as [p] *Moses* did, against whom *the anger of the Lord* is said to be *kindled*. This anger is as a Fathers compassion. Of this it is said [q] *He will not keepe it for ever*. This anger ariseth from his mercy.

2. By reason of their rebellious dispositon others do so farre incense his wrath, as it proves implacable. Against such, saith the Lord, [r] *My wrath shalbe kindled, and shall not be quenched.* [f] *The Lord will swallow up such in his wrath.* This anger is as the passion of a Iudge.

From all these premisses this conclusion followeth.

Wrath may come from God. He may be provoked thereto: and that by all sorts, Saints and others, as hath beene shewed before. Scarce any other thing is more frequently attributed to God, then anger. Not by reason of any forwardnesse in him to anger. For [t] *The Lord is slow to anger*, [u] *Long-suffering*, [x] *Ready to pardon*: and when he hath threatned, or begun to inflict judgement, he is soone brought to [y] *repent him of the evill.* But by reason of mans provoking disposi-

tion:

Ion 3.9.

[e] Rom.2.5.

[f] Rom.3.5. ἐπιφέρων τὴν ὀργὴν *Qui infert iram.*

[g] Psal.69.24.

[h] Deut.29.24.

[i] 2 King 23.26

[k] Isa.42.25.

[l] Exo 32.11.

[m] Numb.11.10

[n] Deut.29.20.

[o] — 32.22. Difference betwixt Gods anger on Saints and others.

[p] Exo.4.14. Deut.3.26.

[q] Psal.103.9. *Cum iratus fuerit, misericordiæ recordabitur. Immò verò & ipsa indignatio non aliundè quam de misericordia est.* Bern.de verb. Hab.Serm.

[r] 2 King.22.17

[f] Psal.21.9. *Dominum etiam bonis suis servis succensentem intelligi datur.* Aug Quæst. super Ios.lib.6

[t] Ion 4.

[u] Exo.34.6.

[x] Neh.9.17.

[y] Ion.4.2. 2 Sam.24.16.

tion: By sinne (whereunto men are exceedingly addicted) Gods wrath is kindled: by aggravation of sinne, the fire of Gods wrath is inflamed: and by obstinate continuance therein, and impenitency, that flame becomes unquenchable. Now sinne, being contrary to the righteousnesse of his will, his justice, his truth, his wisdome and other like Divine excellencies, will not suffer the fire of his wrath to lie alwayes smothered: but rather stirre him up to send it out against sinners, to scorch them, to burne them, to consume them, if at least they repent not. Thus an ineffable sublimity, that it may be the more agreeable to man, is to be set out by words appertaining to man.

Sublimitas ineffabilis, ut hominibus congruat, humanis sonis significanda est. Aug, contr. Adimat. cap. 13.

§. 43. *Of the lawfulnesse of anger.*

1. THis great instance of Gods being angry, gives an evident demonstration of the lawfulnesse of anger. For nothing simply sinfull and unlawfull is attributed to God. Our Saviour who tooke upon him our nature was free from all sinne. [a] *He knew no sinne.* He knew himselfe better then any other could. Had he had any sinne, he must needs have knowne it. But he was [b] *A Lambe without blemish, and without spot*: [c] *Holy, harmlesse, undefiled, separate from sinners*: yet [d] was he angry. So were sundry Saints on just occasions noted to be angry, yet not blamed: as [e] *Moses*, [f] *David*, [g] *Nehemiah*, and others.

Nobis hominibus concessum est, ut ad indignæ alicujus rei faciem moveamur? tranquillitatemq; mētis velut lenis quædam aura conturbet, &c Hier. Comment. l. 2. in Eph. 4.

Anger is one of the affections. Affections in themselves are no more evill, then understanding, will, memory, and other faculties of the soule.

Ob. They are all of them by naturall corruption perverted and polluted.

Answ. 1. We may distinguish betwixt the essence of the soule with the faculties thereof, and the corruption of them which is accidentall. Thus the essence is good, though the accident be evill.

2. That which is corrupted may be renewed. Thus anger

[a] 2 Cor. 5. 21.
[b] 1 Pet. 1. 19.
[c] Heb. 7. 26.
[d] Mar. 3. 5.
[e] Numb. 16. 15.
[f] 2 Sam. 13. 21.
[g] Neh. 5, 6.

How anger is good.

ger and other affections are accounted good and lawfull by vertue of the Spirits renewing them.

2. *Ob.* [k] The Apostle reckoneth *wrath* among the *fruits of the flesh*: and [l] exhorteth to *put it away*.

[k] Gal.5.20.
[l] Col 3.8.
How anger accounted evill.

Answ. He meaneth *wrath* and anger as perverted and corrupted.[m] In another place he implieth that a man may be angry and yet not sinne.

[m] Eph.4.26.

Quest. Why then is wrath put into the catalogue of such things as are simply evill, as [n] *wrath, anger, maliciousnesse,* [n] *idolatry, adultery, witch-craft*, &c.

[n] Col 3.8.
[n] Gal.5.19,20.

Answ. Because it is a violent passion: and by man, though regenerate, very hardly kept in compasse. *Moses*, a man in a great measure regenerate, yea and *very meeke above all the men which were upon the face of the earth*, yet being on a great cause angry, so exceeded therein, as he little regarded the Tables wherin God with his own hand had written the Morall Law, but [o] *threw them out of his hands, and brake them.* So [p] *Paul* and *Barnabas*, men endewed with extraordinary spirits, yet being stirred with anger, grew so hot, as *They departed asunder one from the other.* The corrupt flesh ever abides even in the best Saints so long as they abide in this corruptible flesh: and though they be regenerate, yet much corruption lieth as dreggs at the bottome. Hence is it, that if that person in whom the sweet liquour of the sanctifying Spirit aboundeth, be moved in his passions (as sweet water in a glasse having dreggs, being shaken) corruption will arise, and taint that passion.

Ira est irrationalis impetus, & canis impudens. Chrys. ad Pop. Hom 30. Num 12.3.

[o] Exo.32.19.
[p] Act.15.39.

Quest. By what meanes especially is wrath perverted, and made evill?

How is anger perverted.

Ans. By the same that all other affections are perverted: which are generally two.

1. Mis-placing them.
2. Mis-ordering them.

Anger is mis-placed when it is set upon a wrong object: namely upon that which is good and praise-worthy. For anger is one of the disliking affections: the object whereof ought to be evill. *Evill* is to be *feared*, and *hated*, and *grieved*

ved for: and at *evill* we ought to be angry. *Cain* was angry at Gods accepting his brothers sacrifice: and *Saul* at the just praises given to *Davia*. Their anger therefore by reason of mis placing it, was evill. But most evilly mis-applied is their anger, which is cast on God. Herein *Ionah* much failed (*Ion.* 4.4, 9.) But *Cain* much more (*Gen.*4.5.) If God be angry with me, shall I againe be angry with him? In no wise: but I will rather feare, and tremble, and crave pardon of him.

Si mihi iraſcatur Deus, num illi ego ſimiliter rediraſcar? Non utiq; ſed proſternam, ſed contremiſcam, ſed veniam deprecabor. Ber. ſuper Cant. Serm.83.

Anger is mis-ordered, when it is unadvisedly, or immeasurably moved. Our Lord saith, that [f] *he that is angry with his brother without cause* or *unadvisedly, or rashly, *shalbe in danger of the judgement*. [t] Thus was *Ionah* angry over-rashly, and without cause.

[f] Mat. 5. 22. *ἐικῆ temerè.

[t] Ion.4.4. *Canis eſt impudens ira: ſed legẽ audire diſcat. Si fuerit canis in grege tam ferus ut non obediat jubenti paſtori, omnia perdita ſunt. Sed ſi diſcit audire, utilis erit contra lupos, & contra piratos,* &c. Chryſ. ad Pop. Hom. 30.

Immeasurably angry are they that so exceed in passion, as inwardly they are disturbed in their memory, and outwardly manifest as much by outragious words and actions: as *Saul*, 1 *Sam.*20.30,33.

Had *Stoicks* and others (that hold all passions to be unbeseeming wise men) well discerned betwixt the nature and corruption of passions, they would easily have found out their owne mistakings. For anger is as a shepheards dog, which if he be not at his masters call, to run, or returne, and do this or that; may be very pernicious: but if he be ordered by his master, he may be very profitable against wolves and theeves.

§. 44. *Of the matter of mourning which the provocations of Gods wrath give.*

2. THe maine point that *Anger is in God*, and wrath may come from him, gives great matter of humiliation, in regard of the many great provocations thereof day after day. We know that fire is very fierce where it finds matter to worke upon. Would it not thereupon much grieve and perplexe men, to see desperate fellowes in every house blowing up fire to make it catch hold on houses. More desperate are impudent and impenitent sinners. For no fire so fierce, so fearefull as Gods wrath. No such meanes to kindle and enflame fire, as sin to incense Gods wrath. No such danger and dammage can come by any fire, as by the wrath of God. Were not the patience of the Lord more then ordinary, whereby the fire of his wrath is kept from flaming out, our houses, our villages, our Cities, our nations, yea, the whole world, and all therein would soone be utterly consumed. O let not the consideration of Gods wrath be passed over with an unrelenting heart, or with dry eyes. I am sure, if it be well weighed, and deeply layed to heart, it will give just occasion to every one of us to cry out and say, *Oh that mine eyes were waters, and mine eyes a fountaine of teares, that I might weepe day and night* for the many provocations of the wrath of the Lord. *Oh that I had in the wildernesse a lodging of wayfairing men, that I might leave my people, and go from them*: For they are all desperately set to incense the wrath of the Lord more and more, till they and all they have be brought to nought. Were the terrour of the Lords wrath better knowne and believed then it is, it would certainely restraine mens excesse in provoking the same: and make them more carefull and diligent to pacifie it. If men be incensed, what paines is taken, what friends are used, what cost is expended, what time is wasted with waiting to pacifie them? If the offender be once, twice, yea many times rejected,

Ier 9.1,2. *Tu hominem quidem exacerbans, amicos rogas, & pecunias expendis, & multos absumis dies accedens & supplicans: & sive semel, sive bis, sive millies te repulerit irritatus, non recedis, sed magis contendens mayorem affers supplicationem. Deo autem omnium exacerbato oscitamus, & recedimus, & deliciis, & ebrietati vacamus,* &c. Chrys ad Pop Hom 46.

rejected, yet will he not give over. Is any such thing done to pacifie God?

To aggravate this point, let the Title whereby the Lord is here set forth, be noted. It is IEHOVAH. *The wrath of Iehovah*: that is, the wrath of that great God, who hath his being of himselfe, who giveth being to all, on whom all depend, who hath power to save, and to destroy, who can inflict judgements that will make the stoutest to quake, that can cast body and soule into hell. The Wiseman saith, that *The Kings wrath is like the roaring of a Lyon.* Now consider, when a Lyon hath espied his prey, (suppose a Lambe, Kid, or any such thing) and runneth and roareth after it, how that silly prey quaketh and trembleth. *The Lyon hath roared, who will not be afraid,* saith the Prophet?

Now if the wrath of a King (who is but a mortall man, who may soone be taken away) who is not able to doe what he will, be so terrible; what is the wrath of the eternall, almighty *Iehovah?* The foresaid wise man saith of the foresaid wrath of a King, *He that provoketh him unto anger sinneth against his owne soule*, meaning his temporall life. But he that provoketh Iehovah unto anger, sinneth indeed against his owne soule in the uttermost extent that may be, even against his temporall, and eternall life. O then to heare, or to see any evidence, as now we doe, that wrath is gone from Iehovah, how should it make us to tremble, to humble our selves, to fall downe upon our faces, as *Moses* and *Aaron* * here did, and to doe all that may be to pacifie the same. Where *Salomon* saith, *The wrath of a King is as messengers of death*, He addeth, *A wise man will pacifie it.* Let us therefore shew our selves wise, and be so farre from provoking and incensing the wrath of *Iehovah*, as we do to the uttermost what lieth in us, to pacifie the same. For which there are * directions before prescribed.

The terrour of the wrath of Iehovah. See *The Churches Conquest* on Exo. 17.15.§.72. of this title IEHOVAH.

Prov. 19.12.

Am. 3.8.

Prov. 20.2.

Horrendum est incidere in manus Dei viventis, effundere Creatorem, recalcitrare Dominantis imperio, qui habet potestatem corpus & animam ponere in gehennam Bern. Serm. in festo Mar. Magd.

* §.24.

Prov. 16.14.

* §. 27. 30.

§.45. *Of*

§. 45. *Of the sinnes which most provoke Gods wrath.*

3. IT is an especiall point of wisdome to take due notice of those sinnes which among others do most provoke Gods wrath: that we may know when to be most humbled, what to be most watchfull against, and against what most to pray. Gods word giveth us best direction herein. Out of it, I will endeavour to collect such as heretofore have exceedingly incensed him, and caused him in wrath to execute fearefull judgements. They are these.

Pergrave crimen est idololatria. Ambr. Comment in Col.3. *Hinc oritur omnis impietas.* Aug de verâ Relig cap.37.

1. *Idolatry.* The reason annexed to the second Commandement giveth evidence against this sinne, that it exceedingly provoketh Gods wrath. The reason is this, *I the Lord thy God am a jealous God.* [a] *Iealousie is the rage of a man: therefore he will not spare in the day of vengeance.* It is a passion most properly incident to husbands, stirred up against their wives, and against such as steale away their wives heart, and commit adultery with them. But [b] *idolatry* is a spirituall *adultery.* For [c] *God* is as an *husband* to his people that professe his name. As adultery therefore is the most capitall crime that a wife can commit against an husband ([d] thereby the matrimoniall bond is broken) so idolatry against God. [e] Idolaters choose other gods. So they [f] give Gods highest honour to others. No marvell then that [g] the fire of Gods jealousie is inflamed against them. [h] This motive against idolatry doth *Moses* much presse.

[a] Pro.6 34.
Idololatriâ sæpè ac propriè Scriptura fornicationem vocat Aug. de Doct Chr. lib.3.cap. 8.
[b] Ezek.23 37. Hos.2.2.
[c] Ier.31.32. Hos.2.19.
[d] Mat 5 32.
[e] Iudg.5.8.
[f] Isa 42.8.
[g] Deut.9.19. Numb 25.3. Iudg. 2.13,14.
[h] Deut.6.14, 15.
[i] Ezek 43.8.
[k] Neh.13.18.

2. *Prophanation of sacred things, and times.* [i] The Prophet expresly noteth this to be an especiall cause that provoked God to *consume* his people *in his anger.* [k] *Ye bring* (saith *Nehemiah*) *more wrath upon Israel by prophaning the Sabboth.* Sacred times, places, and ordinances are in speciall manner for the honour of God. To prophane them is an high dishonour to God. Iust cause there is therefore for God to be angry with such.

3. *Pollution of profession*: as when Professours of the true Religion

Religion mixe themselves with prophane persons, and joyne themselves with them in mariage, society, amity, confederacy, &c. Yea, and every way fashion themselves like to them, in speech, in gesture, in apparell, in pastimes, &c. [l] This so incensed Gods wrath against the old world, as he swept them all away with a floud. [m] *Wrath* is said to *come upon Iehosaphat from the Lord*, for this very thing. [n] By feare of Gods wrath Gods people is oft deterred from all such commixtion. Profession of Gods name is a sacred thing: it engageth God, and bringeth him to a part or a side. [o] By polluting it, his sacred name is blaspherned.

4. *Ingratitude*, or a dis-respecting, despising, and vilifying of Gods mercies, favours, and blessings. Thus [p] *The anger of the Lord was kindled greatly* against Israel for their light account of Manna. And [q] he *abhorred them*, because they were *unmindfull of the rocke that begat them*: and had *forgotten God that formed them*. Ingratitude is a sinne hatefull to God and man. It makes God repent him of the kindnesse he hath done: and thereupon to alter his mind, and to turne favour into fury. On this ground [r] it *repented God* that he had *set up Saul to be King*: And [s] *The spirit of the Lord departed from Saul, and an evill spirit from the Lord troubled him*. [t] By Israels ingratitude God was provoked *in wrath to sweare that they should not enter into his rest*. [u] *Hezekiah rendred not againe according to the benefit done unto him: but his heart was lifted up: therefore there was wrath upon him*, &c.

5. *Magistrates abuse of their authority*. [x] *The Princes of Iudah were like them that remove the bound: therefore I will powre out my wrath upon them*, saith the Lord. [y] *The Lord turned not from the fiercenesse of his great wrath wherewith his wrath was kindled against Iudah, because of all the provocations that Manasseh had provoked him withall*. [z] Magistrates are on earth as *Gods*: they beare his image, stand in his roome, are to execute his judgements. By their abuse of their authority God is highly dishonored, and his image disgraced: so as he can not but manifest his indignation against such.

6. *Ministers*

[l] Gen. 6. 3.
[m] 2 Chro. 19. 2
[n] Deut. 7. 4. Rev. 14. 9, 10. Rom. 2. 24.
[o] Ezek. 36. 20.
[p] Numb. 11. 6, 10.
[q] Deut. 32. 18, 19. *Ingratitudinem prorsus odit anima mea. Peremptoria siquidem resest ingratitudo, hostis gratiæ, inimica salutis. Nihil ita displicet Deo*, &c. Bern. de Evang. 7. Panum Serm. 2.
[r] 1 Sam. 15. 11.
[s] — 16. 14.
[t] Psal. 95. 10, 11.
[u] 2 Chro. 32. 25
[x] Hos. 5. 10.
[y] 2 King. 23. 26
[z] Psal. 82. 6. 2 Chro. 19. 6.

6. *Ministers perverting their function*: and that by encouraging and emboldening the wicked: and by discouraging and discountenancing the upright. [a] The Prophet thus in the name of the Lord denounceth Gods wrath against such Ministers as *build up their wall with untempered morter, I will even rent it with a stormy wind in my fury: and there shalbe an over-flowing shower in mine anger, and great haile-stones in my fury to consume it.* Take instance of the fearefull effects of Gods wrath against [b] *Elies* house. [c] Ministers also of Gods Word do in another kind beare Gods image, stand in his roome, and are instructed with his counsels. By their perverting therefore of their function God is much dishonoured, and his wrath must needs be much incensed.

7. *Inhumanity*, or trampling on such as are cast downe. [d] Thus did *Edom* on *Israel*, they executed cruelty on them *in the time of their calamity, Therefore as I live, saith the Lord, I will do even according to thine anger*, &c. On such a ground the Lord also thus in wrath menaceth the Heathen, [e] *I am sore displeased at the Heathen that are at ease: for I was but a little displeased, and they helped forward the affliction.* [f] *Pekah* a King of *Israel* having slaine many of the children of *Iudah*, the children of Israel tooke of all sorts, even women and children 200000 to cary them away captives. But a Prophet of the Lord restrained their fury by this speech, *Deliver the captives againe: for the fierce wrath of the Lord is upon you.* Such inhumanity, as it is in it self a most odious vice, so more then most odious in his sight, who is a God of pitty and compassion. [g] To them therfore, against such as *in thirst gave vineger to drinke*, he thus cryeth, *Powre out thine indignation upon them, and let thy wrathfull anger take hold of them.*

8. *Conspiracy*, and joynt consent of all sorts in all manner of sinnes. [h] *This City* (saith the Lord of Ierusalem) *hath beene to me a provocation of mine anger, and of my fury*, &c. *Because of all the evill which they have done to provoke me to anger, they, their Kings, their Princes, their Priests, and their Prophets,*

[a] Ezek. 13. 12, 13. *Quia lætati estis in ruina servorum meorum, eadem persecutio contra vos quoq; veniet*, &c. Hier. Comment. in Abd.

[b] 1 Sam. 2. 29, &c. — 3. 12, &c.

[c] 2 Cor. 5. 20.

[d] Ezek. 35. 5, 11.

[e] Zac. 1. 15.

[f] 2 Chro. 28. 6. 7, &c.

[g] Psal. 69. 21, 24.

[h] Ier. 32. 31, 32.

Prophets, and the men of Iudah, and inhabitants of Ieruſalem. And in another Prophet to like purpoſe thus ſaith the Lord; [i] *I ſought for a man among them that ſhould make up the hedge, and ſtand in the gap before me for the land, that I ſhould not deſtroy it: but I found none. Therfore have I powred out mine indignation upon them, I have conſumed them with the fire of my wrath.* [k] The integrity of ſome (though but a few among many wicked) is a meanes to with-hold the wrath of him who will *not ſlay the righteous with the wicked.* But when there is none to ſtand in the gap, how ſhould his wrath be ſtayed?

[i] Ezek. 22. 30, 31.

[k] Gen. 18. 24, &c.

9. *Obſtinacy*: when men will not be reclaimed, but hate to be reformed. This provoked God to ſay to his owne people, [l] *I would powre out my fury upon them, to accompliſh mine anger againſt them.* Obſtinacy [m] after God hath given his Law and Word to his people, and given [n] former evidences of his wrath againſt them, moſt incenſeth Divine fury. [o] *They mocked the meſſengers of God, and deſpiſed his words, and miſ-uſed his Prophets, untill the wrath of the Lord aroſe againſt his people, till there was no remedy.* Not to be moved with ſinne, more incenſeth God, then to ſinne.

Sicut obdurata corpora & dura non obſequuntur manibus medicorum: ſic & animæ obduratæ non obſequuntur verbo Dei. Chryſ. in Heb. 3. Hom. 6.

[l] Ezek. 20. 21.

[m] Iſa. 5. 24, 25.

[n] Numb. 16. 32, 35.

[o] 2 Chr. 36. 16.

10. *Infidelity.* By this men put away the only means of quenching the fire of Gods wrath, Chriſt, his bloud, his interceſſion. [p] *He that believeth not the Son, ſhall not ſee life, but the wrath of God abideth on him.* This ſinne is directly againſt the Goſpell, againſt the mercy, truth, power, and other like attributes of God. [q] For this was God angry even with *Moſes*, and ſuffered him not to enter into the land of promiſe. The evill one every way aſſayes to worke diffidence in men. Thus dealt he with *Adam*, and prevailed, (*Gen.* 3. 1.) Thus dealt he with Chriſt, but nought availed, *Mat.* 4. 3, 4.

Peccantes non dolere magis Deum indignari ſacit & iraſci, quam peccare. Chryſ. ad Pop. Hom. 46

Cui deeſt fiducia, januam ſibi reſpiſcendi ſemel obſirmavit, & ad curriculum aditum intercluſit. Chryſ. pri. par. ad Theod. lapſ.

[p] Ioh 3. 36. See more of this ſinne in *The whole armour of God*, on Epheſ 6. 16. Treat. 2. Part. 6 § 34.

[q] Numb. 20. 12 Deut 3. 26. *Malignus nihil non tentat, quo nobis diffidentem cogitationem inſerat.* Chryſ prior. Par. ad Theod.

11. *Impe*

11. *Impenitency.* To such an one saith the Apostle, [r] *After thine hardnesse and impenitent heart, thou treasurest up unto thy selfe wrath against the day of wrath.* Great is that mercy that by the Gospell is offered to sinners. That thereby God may not be thought to boulster up sinners, *Repentance* is required. Therefore he that came to save sinners, saith, [f] *I am come to call sinners to repentance.* To live under the Gospell of Christ, and to live in sinne, is to pervert the end of Christs comming, to abuse mercy, to scandalize the Word of grace. What then can be expected of such, but wrath? Iustly may it be accounted the greatest sinne.

12. *Apostasie.* By this men withdraw themselves from God. [t] In them therefore *God can have no pleasure.* They depart from the comfortable sun-shine of his mercy, and cast themselves into the scalding heat of his wrath. *Moses* foretelling the fearefull judgements which should befall the Israelites, as evidences and effects of Gods wrath, sheweth that every one could tell the cause thereof. For when all nations should aske, [u] *Wherefore hath the Lord done thus unto this land? What meaneth the heat of this great anger? Then men shall say, because they have forsaken the covenant of the Lord,* &c. Apostates disgrace the Religion and profession whence they fall, offend the faithfull Professours thereof, grieve the good Spirit of God, and open the mouthes of the enemies of the Gospell against their Profession, and so give great cause of wrath. Yea, departing away from God, who is the Lord of life, they cannot have salvation.

[r] Rom.2.5. *De nulla re sic irascitur Deus, quomodo si peccator superbiat, & erectus ac rigidus non feratur in fletum, nec misericordiam postulet pro delicto.* Hier. Comment.l.3. in Eph.5.

[f] Mat.9.13. *Impœnitentia est delictum maximum, & blasphemia irremissibilis* Bern. super Cant. Serm.38.

[t] Heb.10.38.

[u] Deut.29.24, 25. *Discedens a Domino salutem habere non potest,* Ambr. in Psal. 118. Serm.15.

§.46. Of

§. 46. *Of the causes of Gods wrath among us.*

THat it may appeare what just cause the Lord hath to powre out the vials of his wrath among us, it wilbe a seasonable taske to take a view of our owne times, and to observe whether the forenamed sinnes may be found among us. For too too truly it may now be said of this Land, of this City, *There is wrath gone out from the Lord, the Plague is begun.*

In prosecuting this taske I will follow the order before propounded; and bring those sinnes which have been proved formerly to have provoked Gods wrath, to our times.

Sinnes provoking Gods anger rife among us. As,

1. For idolatry, though the bright light of the Gospell hath for * many yeares dispelled the thicke cloud of Popery, a detestable idolatry: yet in many places that cloud gathereth, and thickneth againe. I pray God it increase not as [a] that cloud which *Eliahs* servant espied: which though at first it were but a little one like a mans hand, yet it grew to cover the whole skie, and to cause much raine. Too many seducers are among us: too great countenance is given to them. We Ministers have need to inculcate this Apostolicall prohibition, [b] *Flee from idolatry.*

1. Idolatry.

* Since the 17 of Nov. 1558.

[a] 1 Kin. 18.44.

[b] 1 Cor. 10.14.

2. For *prophanation of holy things and times*, he is blind that discerneth it not: he himselfe is too prophane, that is not in his righteous soule vexed thereat. Prayer, preaching, Sacraments are altogether neglected, or very carelesly observed. As for the Lords Day, it is in many places by many Persons made the Devils day. It is not only in act prophaned, but the profanation therof too much countenanced, justified.

2. Profanation

3. For *Pollution of profession*, what advantage is thereby given to our adversaries. Thence they take occasion of upbraiding to us our *reformation*. Yea, the prophane among us are hereby justified. For many Professours are every way as lewde and licentious as they: as vaine in their attire, as corrupt in their speeches, as wanton in their gesture, as deceitfull in their dealing, as uncha-

3. Pollution of Profession.

ritable

ritable in their censures, as unmercifull to the poore, &c.

4. Ingratitude.

4. For ungratefull vilifying Gods mercies, I thinke our people exceed therein the Israelites that dwelt in the wildernesse. Heavenly Manna, the Word of life, that plentifully falleth among us, is by superstitious, schismaticall, and prophane persons loathed. Superstitious persons wish for Queene Maries dayes againe. Schismatiques wish there had beene no reformation unlesse it had beene better. The prophane cry out of too much preaching.

5. Magistrates abuses.

5. For *Magistrates abusing their authority*, all the complaints of the Prophets may too justly be taken up against many of ours, if at least this were a fit place to make complaints of their bribe-taking, perverting justice, oppressing the innocent, using their power to their owne turnes, &c.

6. Ministers faults.

6. For *Ministers perverting their function*, many among us exceed the false prophets among the Iewes. None greater discouragers of the upright. None greater animaters of the prophane. The greatest zeale which they use to shew, is in their bitter invectives against such as make most conscience of sinne. They are too great companions with the baser and lewder sort.

7. Inhumanity Am 6.6.

7. For *trampling upon such as are fallen*, so inhumane are many, as they do not onely *stretch themselves upon their beds, and drinke wine in bowles*, while their brethren lie groaning under sore afflictions: or (like the *Priest* and *Levite*) passe by without succouring such as are not able to helpe themselves: but like *Iobs friends* charge them with hypocrisie, or like *the Iewes*, account them the greatest sinners, or as *Shemei*, raile on them: and so give them (instead of a cup of consolation) vinegar and gall to drinke.

Luk.10 31, 32. Iob 4 6. Luk.12 1. 2 Sam.16.7,8.

8. Conspiracy

8. For *conspiracy and consent in sin*, when was there more, then among us. Great ones, meane ones, old, young, male, female, Magistrates, subjects, Ministers, people, rich, poore, masters, servants, all of one mind to disgrace integrity, and to countenance impiety and iniquity. Insomuch as the Prophets complaint is too truly verified among us, *He that refraineth from evill maketh himselfe a prey.*

Isa.59.15.

9. For

9. For *obstinacy in sinne*, who can open his mouth wide enough against mens stubborneneſſe. They are *impudent and stiffe-necked*. They have *a whores forehead and will not be ashamed*. They bid a kind of defiance to God himſelfe. As they abuſe his mercies, ſo they deſpiſe his judgements. What ſwearer, what blaſphemer, what drunkard, what adulterer, what fornicatour, what oppreſſour, what extortioner, what uſurer, what deceiver is reformed by this Plague? So obſtinate are people, as God had need to make the *faces* of his Miniſters *ſtrong againſt their foreheads*.

9. Obſtinacy.

Ezek. 1, 4. Ier. 3.3.

Ezek. 3 8,9.

10. For *Infidelity*, we Miniſters have too great cauſe to cry out, *Who hath believed our report?* Were not this ſinne ſo faſt fixed in mens hearts as it is, much more comfort would be received from the Miniſtry of the Goſpell, and much better obedience yeelded thereto. The Apoſtle giveth this reaſon of the ſmall profit that was reaped by the Goſpell, *It was not mixed with faith in them that heard it*. True faith hath a double worke where it is kindly wrought. 1. In generall, it perſwadeth the heart of the truth of Gods Word. 2. In particular, it brings the heart to apply that truth to it ſelfe, as a truth which concernes him. The ſmall profit that many reape by Gods Word, the little uſe that they make thereof, ſheweth how infidelity beareth ſway in them. Thus it commeth to paſſe that they are like the *children in the market, that neither danced to them that piped, nor lamented with them that mourned*. Nor promiſes, nor threatnings, nor mercies, nor judgements worke upon them.

10. Infidelity. Iſa. 53.1.

Heb 4.2. Faiths double worke.

Mat 11.16,17.

11. For *impenitency*, It cannot be denied but that many, yea moſt, are ſo ſetled on their ſins, as they hate to be reformed. Where are true fruits of repentance to be found? Where ſhame, where ſorrow for ſin? Where turning from ſin? Men rather grow worſe and worſe. Gods judgments harden their hearts, as they did the heart of *Pharaoh*. But he paid thorowly for abuſe of ſo much patience. If by any occaſion their conſciences be any whit rub'd, and they brought thorow feare and anguiſh to promiſe amendment, they quickly ſhew that no

11. Impenitency.

Tantam naſus Pharao longanimitatẽ extremas de omnibus dedit pœnas. Chryſ. ad Pop. Hom. 46.

true repentance was wrought in them: *But it is hapned unto them according to the true proverbe, The dog is turned to his owne vomit againe: and the sow that was washed to her wallowing in the mire.*

2 Pet.2.22.

12. Apostasie. Inward.
[b] Rev.2.4,5. 2 Thes.2.10,11
[c] Rev.3.16. Outward Apostasie.

12. For *Apostasie*, if first we consider inward apostasie (which is [b] a decaying inwardly in former love of truth) too great and just cause of complaining is given. Many have *left* their *first love*, and become [c] *lukewarme*, as the *Laodiceans*. Thus a ready way is made to outward apostasie: which is an open renouncing of the very profession of true Religion, as this whole land did in Queene *Maries* raigne. It is much to be feared, that if a like occasion should be given, a like apostasie would follow.

If these, and other like provocations of Gods wrath among us be duly weighed, we shall see cause enough to confesse that Gods wrath is justly gone out against us, and that we have deservedly pulled this Plague upon our owne pates.

It remaines therefore that we thorowly humble our selves: that we lay open our soares before our mercifull God: that we faithfully promise amendment: that we give evidence of the intire purpose of our heart in promising, by an answerable performance. But above all, for the present, that we crave mercy and pardon of God thorow Iesus Christ, that he may offer up his sweet incense to pacifie his Father, and cause his destroying Angell, to stay his hand.

§.47. *Of the kind of plague here meant.*

THe *Effect* of the fore-mentioned *wrath* that came *from the Lord*, is thus expressed, THE PLAGVE IS BEGVN.

נגף *

[a] Exo.21.35.

The word translated, * *plague* is a generall word, that signifieth any heavy stroake of God. The *roote* whence it is derived signifieth to strike. [a] It is applied to an oxes *striking*, or pushing to death, so to other like strikings: but most

most commonly to Gods *striking* of wicked men with some extraordinary judgement. As where *David* said of *Saul*, [b] *The Lord shall smite him*: meaning so as to destroy him. This word is [c] oft used of Gods smiting the *Egyptians* when they held the Israelites among them as bond-slaves. Yea, such a word as [d] the word in my text is used to set out all those judgements which God brought upon the *Egyptians*, called *plagues*. The word PLAGVE in our vulgar acception importeth an infectious mortall disease, otherwise stiled *pestilence*. Our English word, *plague*, seemeth to be taken from the [e] *Latine*, and that from the [f] *Greeke*: in both which languages it is usually put for *a stroake, a blow, a stripe, a wound*, &c. Figuratively therefore, a speciall put for the generall, it signifieth the *pestilence*. In the Scripture there are also [g] other words to set out that disease which we commonly call the *plague*: and that as generall as this, properly signifying stroakes, and scourgings: so as they all imply that a plague is an extraordinary stroake, or scourge of God. Yet there is in Hebrew [h] a word that is more properly put for the plague: which our English doth commonly translate pestilence. It is the word that *God* used, when he offered to *David* the choice of one of these three judgements, *Sword, Famine, Pestilence*. [i] The roote from whence this word is derived signifieth to *overthrow*, or *destroy*. And experience sheweth that by the plague many are destroyed. [k] In Latine *pestis* importeth as much, whence the *Scots* call this sickneſſe the *pest*. [l] The Greeke word also intendeth the like. This latter word *pestilence*, is more restrained to one kind of disease, then the former translated *plague*. Every pestilence is a plague, because it is an extraordinary stroak and judgement of God. But every plague is not a pestilence: for all the plagues of Egypt were not pestilences.

As for the *plague* here mentioned, though it be not expressed under [m] that word which properly signifieth pestilence: yet was it questionlesse a pestilence. For,

1. [n] Such a word as this is attributed to the *pestilence*

[b] 1 Sam.26.10. יגפנו
[c] Exo.8.2. — 12.23. — 12.27. Ios.24.5.
[d] Exo.9.14. מגפתי
[e] *Plaga.* [f] πλήγη a πλήσσω *percutio.* συνεκδόχικῶς.
[g] נגע *tetigit, percussit. Inde nomen* נגע *plaga.* Exo.11.1. נגף *percussit. Inde nomen* מגפה *plaga.* Deut.28.59.
[h] דבר *cum duplici segol.*
[i] דבר *in Piel significat evertere. Inde nomen* דבר *pestis, quia multis eadem evertuntur.*
[k] *Sic Latinè* pestis, *quia pessundat.*
[l] *Sic Græcè* λοιμὸς a λείπω *deficio. Quia facit defectum.*
[m] דבר
[n] 2 Sam.24.21, 25. המגפה

that in *Davids* time destroyed 70000 within the space of three dayes.

[o] Numb.16.48. 2. It was infectious: which was one reason why [o] *Aaron stood betwixt the dead and the living*: that he might keepe the living from being infected by the dead.

[p] Numb.16.49. 3. It was extraordinarily mortall. For [p] in a short space there died of it 14700.

Quest. If so many died, how is it said, that *the plague is begun?*

Answ. In the very beginning of the plague, on a sudden, so many were destroyed, even as at once. Thus in a very short time, on a sudden there were found 185000 dead in the Campe of the *Assyrians*, lying in siege against Ierusalem.

In these words, *The plague is begun*, is *an effect of Gods wrath.*

More particularly we may observe

1. The *Matter* propounded. *The plague*
2. The *Manner* of expressing it, *is begun.*

Hence arise two observations.

I. *A plague is an evidence of Gods wrath.*

II. *God can make the beginning of a judgement terrible.*

The connexion of these two clauses, *There is wrath gone out from the Lord, The plague is begun*, give proofe of the former.

This intimation of the *beginning* of the plague, *Aarons speed* in offering incense, the vertue of that speed, that the *plague was stayed*, and yet 14700 to be dead, gives evidence to the latter observation.

§. 48. *Of*

§. 48. *Of a plague as an effect of Gods wrath.*

I. * A *Plague is an evidence of Gods wrath.* The plague which upon *Davids* numbring the people was inflicted on *Israel*, is expresly noted to be an effect of Gods wrath. For first it is said, for demonstration of the cause of that judgement, that [a] *The anger of the Lord was kindled against Israel*: and againe that [b] *God was displeased* with *Davids* numbring the people, and *Therefore he smote Israel.* [c] Where God saith, *Fire is kindled in my wrath*, he addeth as an effect thereof, *I will send plagues among them.* [d] There are three *arrowes of Gods wrath* mentioned in Scripture; and the *plague* is one of these. The other two are *sword* and *famine.*

Generall and extraordinary judgements are such as alway come from the wrath of God. Instance the judgements which were inflicted on the *Israelites* in the wilderness. They were generall, as in handling the next doctrine we shall shew: and extraordinary, as the severall kinds of them do shew. And they are oft noted to come from the wrath of the Lord, [e] *The Lords anger was kindled, and the fire of the Lord burnt among them, and consumed them.* [f] *The wrath of the Lord was kindled against the people, and the Lord smote the people with a very great plague.* [g] *The anger of the Lord was kindled against Israel: and the Lord said unto Moses, take all the heads of the people, and hang them up*, &c. But not to insist on more particulars, the *Psalmist* rendreth this as a generall cause of all the judgements that were inflicted on them, [h] *The wrath of the Lord was kindled against his people, insomuch that he abhorred his owne inheritance.* Now experience sheweth that a plague is both a generall and an extraordinary judgement. Generall it is, for it useth to spread farre and neare, from person to person, from house to house, from street to street, from towne to towne, from city to city: and it taketh away all of all sorts, young, old, male, female, weake, strong, meane ones, great ones, &c. Extraordinary it

* See §. 47. *Indignationem Dei pestilentia subsequitur.* Hieron. Comment. in Isay. lib. 4. cap. 19.

[a] 2 Sam. 24. 1.
[b] 1 Chro. 21. 7.
[c] Deu. 32. 22, 23
[d] Ezek. 5. 16, 17

[e] Numb. 11. 1.
[f] —— 33.
[g] —— 25. 4.

[h] Psal. 106. 40. A plague is generall and extraordinary.

it is, becauſe the immediate hand of God in ſending it, in increaſing it, in leſſening it, in taking it away, is more conſpicuouſly diſcerned then in other judgements. It is obſervable to this purpoſe, that when *David* choſe the plague, he thus expreſſeth his mind, [i] *Let us fall now into the hand of the Lord.*

[h] 2 Sam. 24. 14.

§. 49. *Of afflictions as effects of wrath or love.*

Queſt. ARe not diſeaſes, and other kinds of judgements ſomtimes ſent for triall, and for other like ends, which are demonſtrations of the wiſdome, love, and care of God towards his people, as well as in wrath and vengeance to deſtroy them.

Anſw. We muſt diſtinguiſh,

1. Betwixt particular or private afflictions, and general or publike.

2. Betwixt kinds of publike and generall afflictions.

3. Betwixt the perſons on whom calamities are brought, being of different diſpoſitions though they be mixed together in the ſame place for co-habition.

4. Betwixt the cauſe of a judgement, and the effect and fruit of it.

1. Particular and private afflictions are oft in love, by reaſon of Gods wiſe and tender care over his children, inflicted on them. [a] *For whom the Lord loveth he chaſteneth, and ſcourgeth every ſonne whom he receiveth. And* [b] *God chaſteneth us for our profit.* But we read not of any publike and generall judgement, which came not from the wrath of God. Many inſtances of the affirmative, that they were effects of wrath, were given before: and the Scripture affoordeth many more: but not one to the contrary.

[a] Heb. 12. 6.
[b] ——— 10.
See the profitable ends of afflictions in *The whole armour of God*, on Eph. 6. 11. §. 2. & Eph. 6. 13. §. 13.

2. There are common calamities that fall on all of all ſorts: and there are other more ſpeciall, that are intended onely againſt profeſſours of the true Religion: as perſecutions made by enemies of the Goſpell. [c] Theſe may be for triall, to their honour that ſuffer. But a plague is not of that kind.

[c] 1 Pet. 4. 12, 13

3. When

3. When publike and generall judgements come from wrath against sinfull nations, cities, and other societies, there may be some righteous ones mixed among those wicked ones: and by reason of that mixture they may taste of the bitternesse of that cup that is given to the wicked to drinke. Yet the Lord can so sanctifie that common judgement to the Saints that partake thereof, as that which is an effect of wrath to others, may be a fruit of Gods love to them. Thus a plague may be sent in wrath against a society, and yet therein Gods love be manifested to his Saints, either in preserving them from it, or taking them by it to heaven. In relation to such persons we may truly say, that whether God send famine, or war, or any other trouble, he doth it of his goodnesse and love.

See §. 15. *Sive famem, sive bellum, sive aliud quodcunq; molestum inducat Deus, ex benignitate, & multa dilectione hoc efficit.* Chrys ad Pop Hom. 7.

4. A judgement may at first be in wrath inflicted: and yet upon the sense of the smart thereof people may be so humbled, and brought to such repentance, as the nature of that judgement be altered, and prove to be an evidence of Gods love. Yea such reformation may be wrought thereby, as that calamity (though generall and extraordinary) prove very profitable, and an evidence of Gods fatherly care over such a people whom he hath so purged. [e] Instance that fearefull judgement that was laid on *Israel* in *Manasses* time. This latter fruit of Gods love maketh not against the former evidence of his wrath. For on such occasions God is said to repent him of the evill which he hath sent. He was angry: but his anger is turned into favour.

[e] 2 Chro. 33. 11, &c.

The conclusion then remaineth true, that a plague (as first sent to a people) is an evidence of Gods wrath.

§. 50. *Of the duties to be done when a plague is begun.*

A Plague being an effect of Gods wrath, for staying the plague meanes for pacifying Gods wrath must be used. So did *David.* He humbled himselfe, confessed his sinne, and that with a penitent heart, and offered sacrifice to God. [a] § 4,5,6,10. Apply to this judgement of a plague the directions [a] before given. And because *Moses* giveth here a direction when this plague *begun*, be carefull betimes, even at the beginning of a plague to seeke to asswage Gods anger. [b] §.30. Hereof also [b] before. And that ye may be the more conscionable herein, know that plagues come not by any ordinary course and meanes. They come from Gods wrath. Let the directions therefore before given for pacifying Gods wrath be rather observed, then any physicall directions. I denie not but that they are lawfull, needfull, usefull. But this which I speake of, is more lawfull, needfull, and usefull. All other without this is nothing [c] 2 Chro.16.12 at all. In all diseases Gods helpe is especially to be sought. It was *Asa* his fault, that [c] *In his disease he sought not to the Lord, but to the Physitians.* If in all diseases, most of all in this that is such an immediate effect of Gods wrath, *The Lord is to be sought unto.* And so much the rather, because the plague (among other evidences of Gods wrath) [*] §.71,72. is a most fearefull one, as * hereafter is shewed.

§ 51. *Of*

§. 51. *Of the terrour of the beginning of Gods judgements.*

II. * GOD *can make the beginning of a judgement terrible.* I denie not but that the Lord doth oft times begin very mildly and gently: as he dealt with the Israelites in the wilderneſſe, bringing them [a] to *bitter waters*, making them to feele [b] the want of *bread*, and [c] *water*, (not ſtarving them) and [d] ſuffering *Amalek to ſmite the hindmoſt of them*: to try if they would learne to cleave cloſe vnto the Lord. But afterwards his ſtroaks were more heavy upon them. Yet he can, and oft doth make the beginning of his judgements very terrible. At the firſt raiſing of the floud to drowne the world, [e] *All the fountaines of the great deepe were broken up, and the windowes of heaven.* Was it not a terrible ſight to behold the waters fall downe from heaven, and riſe up out of the earth ſo faſt as they did? Immediately upon the [f] *Sunnes riſing on the earth, the Lord rained upon Sodom and Gomorrah brimſtone and fire from the Lord out of heaven.* How fearefull a ſpectacle was that even at the firſt ſight thereof. The *Egyptian* plagues give alſo evidence hereof. So doth the drowning of *Pharaoh* and his hoſte in the red ſea. For while they confidently purſued the *Iſraelites*, ſuppoſing to get over as ſafe as the [g] *Iſraelites* did, on a ſudden *The hoſte of the Egyptians was troubled, and their chariot wheeles taken off.* In a word, ſtormes ſo aroſe, and waters ſo fell upon them, as they were all ſoone drowned. Such were many of Gods judgements in the wilderneſſe. Such [h] the deſtruction of the *Campe of the Aſſyrians*: Such [i] their death *Whoſe bloud Pilate mingled with their ſacrifices*, and theirs *on whom the tower of Siloe fell:* and [k] *Herods*; and many other like judgements.

Gods almighty power makes his judgements to be very terrible. His infinite wiſdome makes him know when it is fit, at the firſt, and in the beginning, to manifeſt his terrour: anſwerably he doth ſo. For in wiſdome he ordereth all his actions:

* See § 47.

[a] Exo 15.23.
[b] — 16.3.
[c] — 17.1.
[d] Deut. 25. 18.

[e] Gen. 7. 11.

[f] Gen. 19. 23, 24.

[g] Exo. 14. 24, 25

[h] 2 King. 19. 35
[i] Luke 13. 1, 4
[k] Act. 12. 23.

actions: and that so as may most make to the glory of his name. Herein this *wisdome* is manifested to be *manifold*, in that he can sometimes by degrees encreasing his judgements, and sometimes by powring them out at once bring greatest glory to his name. For by the former kinde of proceeding with men, he giveth evidence of his patience and long-suffering, in that though he be provoked to powre out the vials of his anger, yet he is slow to wrath, and would not that men should perish in his anger, but rather by the beginning of it, be brought to repentance. By the latter kinde, he giveth instance of his terrour when he hath to do with obdurate, and obstinate sinners.

[l] Eph. 3. 10.

Having to do with such a God, as can make even the beginning of his judgement so terrible, how watchfull ought we to be, that we provoke him not at once to powre out the vials of his wrath against us? This severity is usually executed after contempt of milder proceedings (as hath been * before proved) or upon the committing of *grievous sinnes* that cry up to heaven for vengeance, as the sins of [m] *Sodom* did: or upon obdurate and obstinate persons that [n] *hate instruction*. So as men themselves are the cause that Gods stroakes are so heavy. If a Lion that at first teares all to peeces, if a flaming fire that quickly turnes all to ashes, if a raging storme that soone oversets ship with all that's in it, if other like violent evils that affoord no time of seeking helpe and remedy be much feared: should not the violent terrour of the Lord be much more feared?

* §. 22.

[m] Gen. 18. 20.

[n] Psal. 50. 17, 22

The inference of the *beginning* of the plague upon the direction to make an attonement: and that as an enforcement of the reason (as hath beene shewed before, §. 40.) affoords this Doctrine. *Gods wrath in the beginning of a judgement is to be pacified.* But hereof we had occasion to treat before. §. 32.

§. 52. *Of*

§. 52. *Of the meaning and method of the* 47 *Verse.*

NVMB. 16. 47. { *And Aaron tooke as Moses commanded, and ran into the midst of the congregation: and behold the plague was begun among the people: and he put incense, and made an attonement for the people.*

THe fore-mentioned charge for staying the plague is here noted to be put in execution: for it is expressly said, that *Aaron tooke as Moses commanded.* That is, *He tooke a censer, and put fire therein from off the altar*; For these are the things which *Moses* commanded in the former verse. This word, * *commanded* is fitly translated. For though usually the word, in the first conjugation import no more then *to speake.* Yet [a] in the second, an emphasis is added by a doubled letter: and so, especially if the *Person* that spake, *Moses*, the Prince and chief Governour; and the *Matter* spoken, which was a Divine direction for staying the plague, be duly weighed, it will appeare to have the force of a command.

As *Aarons* obedience in the generall substance is commended: so also in the particular circumstances, which is implied in this particle * A S, or *according to that which.* So much the Hebrew importeth.

Besides this generall, that *Aaron tooke as Moses commanded*, some particulars are expressed: For where *Moses* charged to *go quickly*, it is here said that *Aaron* **ran*, which importeth the greatest speed that man can make: for he hath not wings to fly withall. It is added, * *Into the midst of the congregation*, namely where the plague was hottest, to shew that feare of infection kept not him from executing his function.

And where this reason is rendred by *Moses* (*The plague is begun*) to move *Aaron* to make speed, the same reason is here againe repeated, and *a note of attention prefixed before it

* דבר *dibbar cum dagesh in* ב.
[a] *In Piel quæ dadesh atur.*

* כאשר *quemadmodum.*

* וירץ

* אל-תוך הקהל

* והנה *& ecce.*

it (*Behold the plague is begun among the people*) to shew that he was the rather thereby stirred to make the speed he made, and to do the deed he did.

Where further *Moses* commanded to put incense on the fire that *Aaron* tooke from the altar in his censer, it is here said that *He put incense.*

And to shew Gods approbation and acceptation of that which *Aaron* so did according to the charge given him, where *Moses* said *Make an attonement for them,* to give *Aaron* to understand the reason of the charge he gave him: it is here said, *He made an attonement for the people*: Declaring thereby that the end which *Moses* aimed at was accomplished.

The Summe of this Verse is

A remedy used for redresse of a plague.

This is 1 Generally propounded, *And Aaron tooke as Moses commanded.*

2. Particularly exemplified. Wherein there are foure observable points.

1. The manner of doing what was done: Implied in this particle AS. And expressed in two branches.

1. The *speed* he made. *He ran*

2. The *courage* he had. *Into the midst of the congregation.*

2. The *Motive*, which moved him the rather to doe what he did. *The plague was begun among the people.* This is further amplified by a note of attention, or observation, *Behold.*

3. The *Matter*, or thing which was done: *He put incense.*

4. The *End*, or Effect, and Efficacy thereof (*And made an attonement*) amplified by the Parties for whom, *For the people.*

Five usefull instructions (besides those which were noted in the charge on the 46 Verse, whereof many of them might be here noted againe) are here offered to our due consideration.

I. *Obedience*

I. *Obedience is to be yeelded to the good directions of pious Governours.* *Moses* was a pious Governour: his direction was a very good one. *Aaron* yeelded obedience thereto: which is here commended, and recorded as a patterne for us to follow.

II. *Obedience is to be ordered according to the charge given.* Not onely in the generall substance, but also in the particular circumstances. This particle * *AS* importeth as much. So do the particular branches of *Aarons* obedience, being answerable to the particulars of *Moses* his charge.

* כאשר

III. *Haste must be made to relieve such as are in distresse.* When *Aaron* heares that a plague was among the people, he *runnes* to succour them.

IIII. *A good calling may make one bold in danger.* *Aaron* was a Priest, and by vertue thereof to offer for the people. He was commanded of *Moses* to *go to the congregation*: Therefore he is bold to run into *the midst of the congregation*, where *the plague was begun.*

V. *Gods judgements are duely to be observed.* The note of observation, BEHOLD, imports as much.

Of putting incense, and making attonement. See before, §. 25, 27, 31, 36, 37, 38. 39.

§. 53. *Of obedience to Governours directions.*

I. * OBedience *is to be yeelded to the good directions of pious Governours.* I say *good*, such as are lawfull and warrantable, because such an one was the direction here given by *Moses*, and because if mens directions or commandements be evill, such as [a] *Sauls* was unto his servants *to slay the Priests of the Lord*, and as [b] the *Rulers* was unto the *Apostles, not to speake at all, nor to teach in the name of Iesus*, then this Apostolicall rule takes place, [c] *We ought to obey God rather then men.* Where further this attribute, *pious*, is inserted, it is not to exclude other Governours, as if the commandements or directions of none but *pious Governours* were to be obeyed. For [d] the Apostles, that wrote to Christian

* See § 52. *Cum omni vigilantia omne licitum adimpleat. Maximè circa suos superiores studeat id ipsum observare.* Bern. in Form. honest. vitæ.

[a] 1 Sam. 22. 17.
[b] Act 4. 18.
[c] Acts 5. 29.
[d] Rom. 13. 1. &c Eph. 6. 5. 1 Tim 6. 1. Tit 2. 9. — 3. 1.

1 Pet.2.13, 14, 18.
— 3.1.

stian subjects and servants that were under Heathen Governours and Masters, exhorted to obey such, namely *in the Lord*, so farre forth as they obey not in things forbidden by God, or any way against his will. ([e] Whereof I have elsewhere spoken more at large.) Yet where Governours are pious, obedience ought so much the rather to be yeelded to them: as the Apostle adviseth, where he saith, [f] *They that have believing masters, let them the rather do them service, because they are faithfull.* Such an one was *Moses*, to whose charge *Aaron* here yeelded obedience. And therefore this attribute, *pious*, is here inserted. Of this generall point I have treated in *The Churches Conquest*, on Exo. 17. 10. §. 36.

[e] *The whole armour of God.* Treat.1.§ 6, 96 & Treat. 3. §.51. & Treat. 7.§.38.

[f] 1 Tim.6.2.

§. 54. *Of ordering obedience in circumstances aright.*

* See §. 52. *Obedite ad omne opus bonum. Si bonum est quod præcipit præses jubentis obsequere voluntati. Sin malum*, &c. Hier. Cõment. in Tit.3.

II. * *Obedience is to be yeelded according to the charge given.* In such charges as God giveth, or by faithfull Ministers are given from God, this holdeth good without any limitation. In charges given by men it must be limited and restrained by such circumstances as are not against God and his Word.

[a] Deut.5.32. — 17.20. — 28.14. Ios.1.7. — 23.6. Pro.4.27.

[b] Num.22.18.

[c] — 24.13.

For the former kind of charges and directions which are Divine, these phrases of [a] *Not turning to the right hand or the left*: of [b] *not going beyond the word of the Lord to do lesse or more*, or [c] *to do good or bad of ones owne mind*, imply a precise cleaving, and close holding to Gods Word, so as we swarve from it in nothing, no not in circumstances. That first phrase of *not turning to the right hand or to the left*, implieth that Gods Word is as a right way wherein onely we must walke to attaine unto happinesse: and that being in that way, we may not turne out of it on any side, any whither. The phrase is used in that promise which the *Israelites* made to *Edom* when they desired to passe thorow his land. [d] *Let us passe* (say they) *thorow thy country: we will not passe thorow the fields or thorow the vineyards, neither will*

[d] Numb.20 17.

we

we drinke of the water of the wells: we will go by the Kings high way: we will not turne to the right hand nor to the left, untill we have passed thy borders. They hereby professe to keepe themselves onely in the high-way: and not at any time any where to step out of it, no not with mind of returning into it againe. Thus it imports that it is not enough in some things to follow Gods direction, and so to walke in his way: and in other things to swerve from his direction, and so to walke out of it; but in all things we must follow it. Yea though there be occasions of sundry sorts, some enticing us one way, others another way, some to the right hand, some to the left, some more faire in shew then others, yet ought we not to yeeld to any of them. This charge given to *Moses* ([c] *Looke that thou make them after their patterne, which was shewed thee in the mount*) hath respect not only to the generall matter and substance, but also to particular manner and circumstances. So do all those Epithites which in Divine directions and commandements are used to set out the manner of performing things required.

[c] Exo 25.40.

Iosiah did herein testifie his respect to God and his Word, [f] *He did that which was right in the sight of the Lord, and turned not aside to the right hand or to the left:* which is [g] afterward thus more fully expressed, *He turned to the Lord with all his heart, and with all his soule, and with all his might, according to all the Law of Moses.*

[f] 2 King .22.2.
[g] —— 23. 25.

For directions and charges which men that are in authority over us, do give, the forementioned phrase is applied to them. Where God appointed Iudges over his people to decide matters of controversie, he ordained that his people should do [h] *according to the judgement* of those Iudges, and *not decline from the sentence which they should shew, to the right hand or to the left.* [i] The *Israelites* professe that they had hearkened unto *Moses in all things*: and promise so to hearken unto *Ioshua.*

[h] Deut.17.11.
[i] Ios.1.17.

To yeeld such obedience to Gods charge, in the matter and manner, in the substance and circumstances thereof, is a reall acknowledgement, not of his Soveraignty onely, and power

power to command, but of his wisdome also in ordering of his commands so as good heed is to be given to every circumstance thereof: not one, no not the least of them being in vaine.

This also manifesteth a very dutifull respect to God, to be conscionable in performing whatsoever he manifesteth to be his will: whether to us it seeme substantiall or circumstantiall. It shewes that we humbly can submit our thoughts to the counsell of God, when we question not his charge, but readily do whatsoever is commanded.

Ne tractemus quare Deus unumquodq; præceperit; sed quodcunq; viderit esse mandatum, hoc pia mens hominis implere festinet. Hier. Cõment. in Eccl. 8.

Such a subjection to our Governours is an outward demonstration of the respect we beare to that place wherein God hath set them over us, and to that authority which he hath given them. They that obey onely in such things as themselves thinke substantiall and weighty, may seeme to obey rather for the matter, then for authority sake: and they that neglect or refuse to observe the circumstances given in charge, shew that they thinke themselves wiser then their Governours; and better know how to distinguish betwixt needfull, and not-needfull matters, then their Governours; which savoureth too rankely of pride and presumption.

§. 55. *Of the danger of scanty obedience.*

1. MAny mens obedience is hereby discovered to be very scanty and faulty, especially in relation to Divine directions and commandements: even the obedience of such as think highly of that they have done. Instance *Sauls* obedience. He, it seemes, was well conceited of his obedience, when he met *Samuel* with this congratulation, [a] *Blessed be thou of the Lord: I have performed the commandement of the Lord.* Yet *Samuel* challengeth him of [b] *disobedience*, and of [c] *rebellion*. *Saul* performed the [d] substance of Gods charge: for he [e] *smote the Amalakites*. But he failed in the [f] extent of that charge, he did not *utterly destroy all that they had*: he [g] *spared the best of the sheepe and of the oxen.*

[a] 1 Sam. 15. 13.
[b] ——— 19
[c] ——— 23.
[d] ——— 3.
[e] ——— 7.
[f] ——— 3.
[g] ——— 15.

oxen. This tooke away the glory, comfort, and benefit of his generall obedience. His reward was the reward of rebellion. [h] It cost him his kingdome. Gods indignation against failing in such things as foolish man may count circumstances, is manifested in the example of that [i] *Man of God* which was sent to *Ieroboam.* He faithfully delivered his whole message: and though the King invited him to tarry and refresh himselfe, yet he would not, because the Lord had forbidden him so to do. Yet because afterwards he believed another Prophet against that part of Gods charge, and went back with him to eat and to drink in his house, it cost him his life: a Lion met him, and slew him.

[h] 1 Sam. 15. 23.

[i] 1 King. 13. 1, &c.

Both the substance and circumstances of a charge are grounded on the same authority. To faile in either of them is to transgresse his will that enjoyned the one as well as the other. No marvell then that the doing of one be blemished by omitting the other.

§. 56. *Of due respect to every branch of that which is given us in charge.*

2. IT behoveth us wisely and heedfully to take due and diligent notice of every charge that is given us in charge, of the particular branches thereof, and of all the circumstances appertaining thereto, that by a conscionable observation of them all, we may shew our selves [a] *faithfull to him that hath appointed us,* as God saith of *Moses:* [b] *He was faithfull in all mine house.* This is honourable to him that giveth the charge, to be in every part and particle thereof obeyed. This therefore will also be acceptable to him. In which respects it cannot but be very comfortable and advantageable to the party himselfe that performeth the obedience. This was it wherewith *Hezekiah* comforted himselfe on his sicke bed: and whereby he was emboldened to call upon God even to reverse that sentence of death which he had given out against him. For the *perfect heart* which he mentioned in his prayer, was that impartiall respect which he had to

[a] Heb. 3. 2.

[b] Numb. 12. 7.

Isa 38. 3.

every thing given him in charge by the Lord. A perfect heart in Scripture phrase is an *entire* heart, or the *whole heart*. And that heart which hath respect to the whole will of God, so farre as it is made knowne unto him, is most properly the whole heart. If any object that a perfect heart implieth a sincere heart: I answer, that an especiall point of sincerity consisteth in the fore-said intireneſſe.

§. 57. *Of speed in relieving the distressed.*

* See §. 52.

III. * *Haste must be made to relieve such as are in distresse.* When [a] *Abraham* heard that his brother *Lot* was taken by the enemies, he quickly gathered an army together before the enemy could escape, and not tarying for day light, marched *by night*. It appeareth that [b] *Saul* did so for the succour of *Iabesh Gilead*. For *he came into the middest of the hoste* of the enemies *in the morning watch*: so as he must needs march in the night time. When the Shunemite saw her sonne to be dead, but withall was perswaded that by the Prophet *Elisha* he might be restored to life, she saith to her husband, [c] *Send with me I pray thee, one of the young men, and one of the asses, that I may* R U N *to the Man of God*. [d] The noble man that said to Christ, *Sir come downe ere my child die*, intended that he should make all the haste he could. So did he that said, [e] *If thou canst do any thing have compassion on us and helpe us*. [f] Thus the Father of the *Prodigall* seeing his sonne afarre off ragged and tagged, *He had compassion, and* R A N *and fell on his necke*.

[a] Gen. 14 15

[b] 1 Sam. 11. 11.

[c] 2 King 4. 22. רוצה *& curram.*

[d] Ioh 4. 49.

[e] Mar. 9. 22.

[f] Luk. 15. 20.

Thus will succour intended come the more seasonably: thus may it be the more profitable and beneficiall. By making haste much danger (which delaying and putting off helpe causeth) is oft prevented. This both *Martha* and *Mary* intended, when they said to Iesus, *Lord if thou hadst beene here my brother had not died*. If Christ could only have healed the sick, and not also have raised the dead, that which they said had beene to purpose.

Ioh. 11. 21. 32.

§. 58. *Of*

§. 58. *Of the danger of delaying succour.*

1. GReat is the inhumanity of them that put off opportunities of affoording succour to such as are in distresse. It is directly against the rule of charity, that is so affected with a brothers misery, as it will not suffer him to lie therein a moment beyond the time that it is able to release him. The *wise-man* expresly forbiddeth all delay in shewing mercy, saying, *Say not to thy neighbour, Goe, and come againe, and to morrow I will give: when thou hast it by thee.* Good purposes are oft times brought to nought by such delayes. For at first sight, or other knowledge of ones misery the bowels of another are moved, and thereat he purposeth to affoord him that is in misery the best helpe he can. But by putting it off for that present, his compassion is cooled, and his purpose thereupon altered, and so no succour affoorded. Yea by delaying helpe, though the purpose of doing ones best for helpe remaine, helpe may come too late: as a pardon when the malefactour is hang'd, and a medicine when the patient is past recovery. To this purpose tends this proverbe; *It is too late to shut the stable doore when the steed is stollen.* It was worthily said of him, who said, I scorne to offer helpe too late.

Pro. 3. 28.

Μισῶ φίλοισιν ὕστερον βοηδρομεῖν Hector. apud Eurip. in Rhes.

§. 59. *Of speedy succour.*

2. THat we may manifest our true desire of relieving our brothers necessity according to our ability, let us take the opportunity which by the Divine providence is offered unto us: and upon the first notice of need, run, and make all the speed we can to helpe. Thus shall we shew our selves like unto God. * The ancient Grecians gave God his name from that Divine property, of running to helpe. c Of the Soune of God it is oft noted, that when he saw such and such in misery, he had compassion on them, and healed, or otherwise helped them: namely then at that instant when

* Θεὸς ἀπὸ τοῦ θέειν, a currendo. Plato in Crat. Macrob. l. 1. Saturn. c. 13.

c Mat. 14. 14. Mar. 1. 41. Luk. 7. 13, 14.

he first saw them. He delayed not his succour, he put it not off: but presently, instantly gave outward proofe of his inward compassion. [d] *Be ye therefore followers of God as deare children: and walke in love as Christ hath loved us.* And as God and Christ manifest their love to us, by a speedy and seasonable succour, so let us give proofe of our true love. For this end let us *remember those that are in bonds, as bound with them: and them that suffer adversity, as being our selves also in the body.* Let us make the case of them that are in misery as our owne case. As we would not that others which are able to helpe us should suffer us to lie scorching in the fire of affliction, but with all the speed they can pull us out: so let us deale with others. A good turne quickly done is doubly done.

[d] Eph. 5.1,2.

Heb. 13.3.

Bis dat qui cito dat. Senec. lib. de Benef.

§. 60. *Of the boldnesse in danger which a good warrant giveth.*

IIII. * *A Good calling may make one bold in danger.* This is true of such as had the warrant of an extraordinary calling, and of such as have ordinary warrantable callings. [a] *Moses* by vertue of his speciall calling boldly opposed himselfe against *Pharaoh*, [b] *Not fearing the wrath of the King. Iosua* by vertue of his calling undertooke a warre against many mighty nations and kingdomes. So did many of the Iudges. [d] *David* on this ground set upon a Beare at one time, and on a Lion at another, and slew them both. [e] A *Priest* by vertue of his calling readily and securely admitted lepers to come to him, viewed them, touched them, and went into houses infected with leprosie, to view where, or how farre the leprosie had spread it selfe: yet was the leprosie infectious.

* See §. 52.

[a] Exo. 10. 3. &c.

[b] Heb. 11. 27.

[d] 1 Sam. 17.34.

[e] Lev. 13,2, &c. — 14.36, &c.

A calling is a good warrant.

A good calling is that way wherein God by his Divine providence setteth a man, and wherein he hath appointed him to walke. [f] *In that way he hath given his Angels charge over him to keepe him.* Where we have [g] the *Angels to minister for us*: and to [h] *encampe round about us*; what need we feare?

[f] Psal. 91.11.

[g] Heb. 1.14.

[h] Psal 34.7.

feare? They will either keepe us safe from danger in this world. Or if it seeme good to God to take us out of this world, they will carie our soules into heaven, as[i] they did the soule of *Lazarus*.

[i] Luk. 16. 22.

Who to abide in plague time.

For application of this point, it is requisite that we be well instructed by Gods Word in the kind of our calling, whether it be lawfull and warrantable, or no. As for extraordinary callings, they must be warranted by an extraordinary spirit, which is rare, if at all, in these dayes. But ordinary callings have their expresse warrant in Gods Word. As the callings of Magistrates, Ministers, Souldiers, Husbands and Wives, Parents and Children, Masters and Servants, Nurses, and Helpers in all kinds of necessities. These may, these must in their place & calling expose themselves to danger, for performing the work which by vertue of their place belongeth unto them. Captains and Soldiers must stand against enemies though thereby they endanger their lives. Magistrates must abide in Cities and other places besieged or infected with contagious diseases, to see good order kept, to take order for supply of such necessaries as are fit for all sorts, though by abiding there, they be in danger. So Ministers must abide in such places, to instruct, direct, comfort, encourage the people under their charge. So husbands and wives being one flesh, must have such a tender respect each of other, as not to forsake one another for feare of infection, or other like danger. Servants also, Nurses, and others that in such cases take upon them, or by publique authority are appointed to be helpers to such as are infected with the plague, or any other contagious and infectious disease, are bound to attend such persons, and abide by them, yea though it be with danger of their owne lives. For it is necessary that such persons be looked unto. To forsake and leave them, that are not able to helpe themselves, to themselves, is more then barbarous inhumanity. It is necessary that some abide by them. Who more bound then they that have an especiall calling thereto? They with greatest confidence may depend on Gods speciall providence for pro-

tection from infection. If they be infected and die, they with greateſt comfort may yeeld up their ſoules into Gods hands, as dying in that place wherein God hath ſet them. In theſe caſes God hath called them to venter *their lives for their brethren*, and thereby to give evidence of their true brotherly love.

Euſeb. Eccl. Hiſt. lib. 7. c. 21. The charity of ancient Chriſtians to their brethren viſited with the plague.

Of old, Chriſtians were ſo charitable in relieving ſuch as were viſited with the plague, as willingly they hazarded their owne lives. For proofe whereof I will here ſet downe what *Dionyſius* Biſhop of Alexandria reporteth in an Epiſtle to the Brethren in Egypt.

Many of our brethren, by reaſon of their great love, and brotherly charity ſparing not themſelves, cleaved one to another, viſited the ſicke of the plague, and attended upon them diligently, cured them in Chriſt, which coſt them their lives. And being full of other mens maladies, tooke the infection of their neighbours, and tranſlated of their owne accord the ſorrowes of others upon themſelves: fulfilling indeed the common ſaying, that Friendſhip is alwayes to be retained, and departing this life, they ſeemed the off-ſcowring of others. In this ſort the beſt of our brethren departed this life, whereof ſome were Miniſters, ſome Deacons in great reverence amongſt the common people: So that this kind of Death for their great piety and ſtrength of faith, may ſeeme to differ nothing from Martyrdome. For they tooke the dead bodies of the Saints, whoſe breaſts and hands, and faces lay upwards, and cloſed their eyes, ſhut their mouthes, and joyntly with one accord, being like affectioned, imbraced them, waſhed them, and prepared their funerals, and a little while after they enjoyed the like themſelves. For the living continually traced the ſteps of the dead. But among the Heathen all fell out on the contrary. For ſcarce had the Peſtilence taken place amongſt them, but they diverted themſelves, and fled from their moſt loving, and deareſt friends. They threw them halfe dead in the ſtreets. The dead they left unburied, to be devoured of Dogs: to the end they might avoid death, which they could not eſcape. Behold here the difference betwixt men that have faith, and faithleſſe men.

Heathens inhumanity in plague times.

§. 6. *Of*

§. 61. *Of publique persons forbearing to visit particular persons infected with contagious diseases.*

1. *Quest.* ARe such as have publique callings bound to goe to particular and private persons being infected with the plague to visit them?

Answ. I find no ground in sacred Scripture to bind publique persons to hazzard their life in particular mens cases. They are set over a Society, not over one or two particular persons. Indeed every particular member of the Society belongeth to their charge: and they ought to do what they can to the good of every particular person under their charge, so farre as may stand with the good of the whole body, and prove no prejudice thereto. But if by visiting particular persons they should be infected, and by that infection their life taken away, would not this prove a prejudice and dammage to the whole body? Is it the way, is it the calling of a publique person to go into a particular mans house that is infected? Private persons may every where be found out competently enabled to do such duties as are requisite to be done to such as are visited with the sicknesse: or at least, fit persons that have not publique imployments, may be chosen out, and set apart to visit the sicke in contagious places to comfort them, and to see all things meet for them, to be duly performed.

§. 62. *Of substituting others in ones place in time of danger.*

Quest. WHat if others may be got to supply the places of such as have the fore-mentioned speciall callings, may not this supply give dispensation to them for some absence.

Answ. Questionlesse difference may be put betwixt persons. Some Magistrates are of such use in a common-wealth, as it is meet they be, as much as lyeth in man, preserved

2 Sam.18.3.

from danger. On this ground when *David* the King would have gone out with his souldiers to battell, *The people answered, Thou shalt not go forth. Thou art worth ten thousand of us.* Wherefore eminent, excellent persons may be exempted from abiding in dangerous places, and others substituted in their name and stead, to preserve peace, keepe good order, and provide necessaries. Provided that they who are substituted be able and willing to performe the duties whereunto they be deputed. The like may be said of Ministers. Yea of husbands, parents, masters, and the like: to leave a wife, a child, a servant infected with an infectious disease to the tendance of others that are fit and willing to do that duty, and faithfull in what they undertake, is not to forsake wife, child, or servant.

§. 63. *Of observing Gods judgements.*

V. * *Gods judgements are duly to be observed.* Of them saith the Lord, [a] *Behold, regard, and wonder marvellously*, &c. It is usuall in holy writ to prefixe this note of observation ([b] *behold*) before Gods judgements. Christ intended a serious observation of Gods judgements, when he said, [c] *Remember Lots wife.* [d] The many memorials which among the *Israelites* were made of Gods judgements, did imply a due consideration of them.

[e] *The Lord is knowne by executing judgement.* His power, his justice, his hatred of evill, his jealousie, his truth, his providence, and other his Divine attributes are evidently manifested in and by his judgements. By a due observation therefore of them, we have the more knowledge of God, and are brought the more to trust in him, and to feare him, to be more carefull of pleasing him, more heedfull in avoiding all things that may offend him. On this ground saith the Prophet, *When thy judgements are in the earth, the inhabitants of the world will learne righteousnesse.*

Behold here one especiall reason of the small profit that is made of judgements which the Lord from time to time executeth

* See §. 52. *Oportet Dei judicia præ oculis habere: mox mala extincta fuerint omnia.* Chryf. in 1 Cor. 2. Hom. 5.

[a] Hab. 1 5.
[b] Gen. 3 22.
— 6.17.
1 Sam. 3. 11. Isa. 13. 17. Rev. 11. 14.
[c] Luk. 17. 32.
[d] See *The churches Conquest* on Exo. 17. 14. §. 65.
[e] Psal. 9. 16. Isa. 26. 9.

Not heeding Gods judgements takes away the profit of them.

cuteth in the world, They are not regarded, but are passed over without any right observation of them. [f] The Prophets much complaine hereof. It may be that men may take notice of judgements that fall upon their owne pates, at least while they lie under them, and feele the waight or smart of them. But who almost considers, and layes to heart Gods judgements inflicted on others? Or judgements laid on himselfe after they are removed or taken away? Mans egregious folly and servile dispositon is hereby manifested.

[f] Psal.28.5. Isa.5.12. — 57.1.

His folly in omitting the opportunity of receiving warning by other mens harmes (as we speake in the proverbe.) It is an avidence of Gods great indulgency to us, to punish others before our eyes: whereas he might justly punish us for example to others. It is an especiall point of wisdome, to make such use thereof, as to be bettered thereby. But not to regard such a providence, is notorious folly.

His servile dispositon, in regarding stroaks no longer then they are laid upon him, and he feels the smart of them. Thus he provoketh God to deale with him as with a slave: and to adde stroake to stroake, judgement to judgement.

Phryx plagis.

Learne we to be more wise, more ingenuous. Let us apply the fore-mentioned point of considering Gods judgements to all manner of judgements: whether inflicted on others, or on our selves: whether publique or private: whether immediately from Gods owne hands, or mediately from the hands of others, who are Gods instruments: whether sudden or lingring judgements: whether temporall or spirituall: of what kind or sort soever. Thus will light arise out of darkenesse, meate out of the eater, comfort out of judgement, profit out of punishment. Thus are Gods judgements sanctified: thus are Saints brought to say, and that by true experience, *It is good for me that I have beene afflicted.*

All kinds of judgements to be duly observed.

Psal.119.71.

§. 54. *Of*

§. 64. *Of the sense and scope of the* 48 *Verse.*

NVMB. 16.48. { *And he stood betweene the dead and the living. And the plague was stayed.*

HEre is a circumstance used by *Aaron* more then is expressed to be enjoyned by *Moses*: but yet not against any thing enjoyned: but that which may rather be by consequence gathered. For he was to *go to the congregation* among whom the plague was begun. He was also to make an attonement: the attonement was not for the dead, but for the living. To shew that it was for the living, he stands betwixt the living and the dead: leaving the dead behind him: turning his face to the living; holding the incense before him, that the living might behold the smoke thereof ascending to heaven for them. Herein he typified the true and great High-Priest the Lord Iesus Christ, our Mediatour, who stands betwixt us and the destroying wrath of God.

Of Christs intercession. See §.38.

This phrase betweene the living and the dead sheweth that the dead fell among the living, so as the living were in great danger of death.

Hereupon it is inferred, that, *the plague was stayed.* The word translated *(stayed)* properly signifieth to shut or hold in a thing so as it cannot come forth. It is oft put for [a] closing up a womans wombe, so as no child can come from thence. And for [b] shutting up, or closing the heavens, so as they cannot send downe raine: and [c] for fast holding in of fire, so as it cannot breake forth. All these applications of the word do imply that the Lord by a strong hand held this plague, which was as a devouring beast, desirous to devoure more had more, that it should do no more hurt.

ותעצר of עצר *occlusit.*
[a] Gen. 16 2. — 20 18. Pro 10.16.
[b] 2 Chro. 7.13. 1 King 8.35.
[c] Ier. 20.9.

We have here in this Verse *The efficacy of the meanes which Aaron used.*

Two points are particularly expressed.

1. The

1. The *Manner* of using the meanes. *He stood betweene the dead and the living.*

2. The *Effect* thereof. *The plague was stayed.*

The mention of *the living*, in the former part, for whose preservation *Aaron* stood betweene them and the dead, giveth us to understand, that

I. *Meanes is to be used for preservation of the living.*

The mixture of the dead with the living, implied by *Aarons* care to stand betweene them, shewes that the living were in great bazzard of death, even in regard of humane meanes, in a desperate case, and doth us further to wit, that

II. *Meanes must be used in most desperate distresses.*

The latter part which declareth the *Effect* of the meanes, as it hath relation to the meanes used, giveth instance, that

III. *Warrantable meanes rightly used proove effectuall.*

As the said effect of *staying the plague*, hath relation to God, to whom the incense was offered up, and by whom that effect was brought to passe, it giveth proofe, that

IIII. *God hath an absolute power over plagues.* As he sent this plague, whereof * before, so he pulls backe and restraines this plague; he so closeth the mouth of this devouring beast, as it can destroy no more: he so shutteth up and fast tieth this mad dog, as it cannot bite one more.

* See §.48.

§. 65. *Of using meanes to preserve the living.*

I. * *MEanes must be used for preservation of the living.* [a] After that *three thousand* of those that came out of *Egypt* were slaine for worshipping the golden calfe that *Aaron* made, *Moses* goeth up againe to the mount to pray for their preservation who were remaining. [b] So *David* for those who were reserved after that seventy thousand were destroyed with a pestilence. This was it which [c] *Hezekiah* desired *Isayah* to doe, *Lift up thy prayer for the remnant*

* See §.64.

[a] Exo.32.28, &c.

[b] 2 Sam.24.17.

[c] Isa.37.4.

[d] Ier.42.2.

nant that is left: [d] and which the remainder of the people after the captivity desired *Ieremiah* to do, *Pray for all this remnant.*

Benefits of life Eccl 7.2.

While men live, if they have sinned, they may repent: *The living will lay things to heart.* While they live they may use the gifts and abilities of minde or body which God hath given them to the honour of God, and to their owne, and others good: while they live they may increase in the good things they have: they may also attaine unto more: while they live they may make sure to themselves the eternall salvation of their soules. Life is the time of receiving all needfull grace: and [f] of doing all manner of good. It is [g] *the day* wherein men may work. [h] *The living, the living, he shall praise thee O Lord. The grave cannot praise thee: death cannot celebrate thee: they that go downe into the pit cannot hope for thy truth.* [i] *There is no worke nor device, nor knowledge, nor wisdome in the grave.* In these respects true is this proverbe, *A living dog is better then a dead lion.*

[f] Gal.6.10.
[g] Ioh.9.4.
[h] Isa.38.18,19
[i] Eccl.9.10.

See more against praying for the dead in *The whole armor of God*, on Eph. 6.18 §.39,40. &c.

How foolish, how impious, how sacrilegious are they, that spend this sweet incense of prayer in vaine: as all they do, that offer it up for the dead. If it were useful for the dead, why did *Aaron stand betwixt the living and the dead?* Why did he make a difference betwixt them? Why did he not offer incense for the dead as well as for the living?

As we desire to make prayer acceptable to God, comfortable to our owne soules, and profitable to others, let us powre them forth for those of whom there may be some hope: and those are only the living. [k] *While the child was yet alive* (saith *David*) *I fasted and wept.* For these, even for all sorts of these, in health, in sickness, in safety, in danger, while they are young, well growne, or old, in what case soever, of what state soever they be, and for obtaining of what good soever may be needfull for them, and for deliverance from what evill soever they are subject unto, we may, we must pray.

[k] 2 Sam. 12.22.

§. 66. *Of*

§. 66. *Of using meanes in desperate cases.*

II. * *MEanes must be used in most desperate distresses.* This is especially to be understood of spirituall meanes, whereby immediately and directly helpe is sought of God, who can helpe in such cases as men can see no hope of helpe therein. Physitians may see good ground to give over a patient, knowing that according to the ordinary course of nature all the meanes that they can use will do no good. But a Christian must never cease to use the spirituall *Catholicon*, that generall remedy which is fit for any malady, prayer. Note the instances given in the former Section, and you shall find *Moses*, *Davids*, *Isayahs*, *Ieremiahs* prayers to be made in desperate cases. [a] *Davids* child was questionlesse in mans eye past recovery, when *he fasted, and lay all night upon the earth, and besought God for it.* Much more past recovery was [b] *Hezekiah*, when God sent him this message, *Thou shalt die, and not live*: yet he *prayed unto the Lord*, and was heard. The cases of many that came to Christ for cure in the dayes of his flesh, were very desperate, yet found they helpe. Among other, [c] *A woman which had an issue of blood twelve yeares, and had suffered many things of many Physitians, and had spent all that she had, and was nothing bettered, but rather grew worse*, came to Christ, and was cured. So [d] *The woman whom Satan had bound eighteene yeares.* So [e] the man which *had an infirmity thirty and eight yeares.* So sundry *Lepers*, *Demoniacks*, men, women, and children *at point of death*; and many others visited with incurable maladies.

Divine power is not limited with any naturall bounds: it is not restrained in that compasse which is prescribed to creatures. It can afford succour when creatures may think no succour can be afforded. Instance the remedy which God afforded to man after his fall.

Yea when men may thinke the Divine wrath to be implacably incensed, there may be thoughts of mercy in God. After

* See §. 64.

[a] 2 Sam. 12. 16.

[b] Isa. 38. 1, 2.

[c] Mar. 5. 25.

[d] Luk. 13. 11.
[e] Ioh. 5. 5.

Gen.8.21. After the Lord had drowned the world, *He smelled a sweet savour, and said in his heart, I will not againe curse the ground.* After he had threatned to dis-inherit *Israel, Moses* praying for them, he said, *I have pardoned according to thy word.*

Num.14.20.

What encouragement have we now to continue our instant prayer to God, for staying this plague that now so rageth among us. What though it increase hundreds every weeke? [f] *Behold the Lords hand is not shortned that it cannot save: nor his eare heavy that it cannot heare.* Though [g] *we know what to do,* yet let *our eyes be upon the Lord.* Many thousands are fallen dead before us: yet are there many living among us. *Christ* our true *Aaron,* our true and great High-Priest, he standeth betwixt the living and the dead. He by his intercession will pacifie the wrath of his father, and procure his favour for the living. Only, as they who were stung with fiery serpents, looked on the Brasen Serpent, so let us with the eye of faith looke on Iesus on high at the right hand of his Father. Let not the multitudes of them that are dead, nor the present raging of this plague too much daunt us: let us continue to offer up our incense to God, and expect his time for deliverance, and deliverance in his time. To encourage us the more hereunto, let the next point be well noted.

[f] Isa.59.1.
[g] 2 Chro.20.12.

§. 67. *Of the efficacy of right meanes.*

III. * *Warrantable meanes rightly used proove effectuall.* This might be exemplified by all those extraordinary meanes which in Scripture are recorded to be prescribed, or otherwise warranted by God. But to insist only on such ordinary meanes as are warranted to us, and to the whole Church of God in all ages, take a view of the prayers which Saints from time to time have made unto God for obtaining good things, and for removing evils: yea of their fastings, of their teares, of their manifold humbling of themselves, and you shall find them ever to have beene effectuall

*See §.64.
Legimus Aaron adversum ignem Israelis populum devorantem occurrisse & stetisse medium: & oppositisse murum pro salute populi, &c. Sicut enim murus hosti opponitur, & adversario occurri solet ex adverso contraq; venienti: ita Dei sententia sanctorum precibus frangitur. Hier. Com. l.4. in Ezek. 13

fectuall, if they have been rightly used, as I have [a] elsewhere more fully declared.

Gods power, wisdome, truth, and other like attributes are engaged in the meanes which he himselfe doth warrant. If they being rightly used should faile in their efficacy, he that hath ordained them, might be thought improvident in choosing such means, or impotent and unable to bring what he intended to effect: or unfaithfull and careleſſe in making that good to his people, which by his Word he hath made them expect. But farre are all such things from God. All things therefore ordained by him shall assuredly be effectuall to effect that for which hee hath ordained them: if at least there be not a failing on mans part in the right manner of using them. For we may confidently think and say, that where warrantable meanes have failed of their efficacy, the fault hath beene in mans using them amisse. An Apostle hath taught us so to avouch. For, saith he, *Ye aske and receive not, because ye aske amisse.* Iam.4.3.

Be wise now in observing what meanes God hath warranted for effecting any thing that we desire, and also what circumstances he hath prescribed for the right manner of using them Be conscionable & carefull so to use those meanes: and then in faith depend on God for his blessing. For thus doing take a few instances.

What meanes God hath sanctified. How to be used.

1. [c] God hath sanctified the Ministry of his Word for breeding and increasing faith, and other needfull Christian graces. Frequent therefore the Ministry of the Word: attend to it reverently: mixe faith with thy hearing: and unto all adde obedience thereunto.

2. [d] The Sacraments are ordained to seale up Gods promises, for further strengthening of our faith. Take order therfore for your children in due order according to the direction of Gods Word to be baptized. And believe the extent of these promises, [c] *I wilbe a God to thee, & to thy seed after thee.* [d] *The generation of the upright shalbe blessed.* [e] *The promise is to you and to your children.* [f] *Your children are holy.* And as for the other Sacrament, make conscience of a frequent participation

[a] See *The whole armour of God*, on Eph. 6. 18 § 20, 21, 22, &c. 97, 104.

[e] See *The whole armour of God* on Eph. 6. 16 § 19.

[d] See there also § 66.

[c] Gen. 17. 17.
[d] Psal. 112. 2.
[e] Act. 2. 39.
[f] 1 Cor. 7. 14

participation thereof. But see that you examine your selves, and so eat of that bread, and drink of that cup.

[c] *See The whole armour of God.* on Eph. 6. 18. §. 20.

3. [c] Prayer is a prescribed meanes for obtaining divine benediction on every thing that we take in hand. Pray therefore continually: lift up pure hands without wrath: pray in faith.

[f] Ibid. §. 104.

4. [f] In extraordinary cases, prayer is to be sharpned with fasting. Therefore pray and fast. In your fasts humble your soules as well as your bodies: make confession of your sinnes: and renew your repentance.

[g] Ibid. §. 112.

5. [g] Vowes are warranted for binding us the more firmly to duty: and restraining us more straightly from sinne. Vow therefore in truth, righteousnesse, and judgement. Vow with an unalterable resolution to performe what you vow.

§. 68. *Of Gods power over plagues.*

[*] See §. 64.

IIII. [*] *GOD hath an absolute power over plagues.* Suddenly, as soone as he will he can restraine them, and keepe them from devouring any more. As he can say to the sea, *Hitherto shalt thou come, and no further: and here shall thy proud waves be stayed*: so can he say to the pestilence, So long shalt thou continue, and no longer: so many shalt thou destroy, and no more. [b] Did not the Lord before hand threaten to send *a plague* upon *Israel* in *Davids* time *three dayes*: and answerably it continued *till the time appointed?* But when the wrath of the Lord was pacified, *the plague was stayed.* [c] Did he not remove the plagues from *Egypt*, so soone as *Moses* prayed unto him? This power of the Lord over plagues and diseases, was visibly manifested in the Sonne of God, while he lived on earth. For he spake the word, and they went away: which the Centurion well observing, said to Christ, [d] *Speake the word onely, and my servant shalbe healed.*

Iob 38. 11.

[b] 2 Sam. 24. 13, 15, 25.

[c] Exo. 8. 12, 13, 30, 31. — 9. 33. — 10. 18, 19.

[d] Mat. 8. 8.

The Lord, as he is the Creatour, so the Governour of all things: nothing can be without him: nothing can abide longer

longer then he will. He calls, he sends, he bids come, he bids go away: answerably they come, they go. [e] *They rebell not against his word.*

[e] Psal. 105 28.

As ye desire to have this plague that burneth so fiercely among us, and destroyeth so many, to be stayed, use the only remedy that is of power to that purpose, Call upon God to stay it. The plague it selfe is like a fierce, mad, mastive-dog, that will not cease to bite if he be loose. The Lord of plagues must chaine him up. Yea, it is like ravenous lions, that are ready to teare in peeces and devoure all they can catch. The Lord onely can stop the mouth of this lion, as [f] he stopped the mouthes of the lions among whom *Daniel* was cast. All antidotes, all preservatives, all manner of outward meanes are nothing without the Lord. He can preserve whom he will while the plague rageth most. He can stay it as speedily, as suddenly, as thorowly as he please. Call therefore upon him, turne unto him, trust on him, and doubt not but that our God that hath such power over plagues, will in his good time, when his worke is accomplished upon this Citie, and upon this Land, stay this plague.

[f] Dan. 6.22.

This is a point of much comfort to such as have assurance of Gods fatherly love to them, that their Father hath an absolute power over plagues.

§69. *Of the meaning of the* 49 *Verse.*

NVMB. 16.49. { *Now they that died in the plague were foureteene thousand, and seven hundred, beside them that died about the matter of Korah.*

THe severity of Gods stroake by the fore-mentioned plague is here set downe: and that by the expresse number of them that were destroyed by that pestilence. The particle translated *IN*, (* *in the plague*) among other significations oft setteth out the instrumentall cause, whereby a thing is effected: as where the Lord saith to the Iewes that were in *Egypt*, *I will punish them* [a] *BY the sword, BY*

* במגפה

[a] Ier. 44.13. בחרב ברעב ובדבר

the famine, and BY the pestilence. Others therefore thus translate this text, *Of the plague*, that is, by it. The plague was the instrumentall cause of their death. Circumstances shew that this plague from the first beginning to the end of it continued not a whole day. For so soone as the people gathered themselves together against *Moses* and *Aaron*, the Lord threatned to consume them. Then instantly *Moses and Aaron* fell on their faces: and *Moses* then discerned that the plague was begun: which so soone as hee espied, he bad *Aaron* quickely offer up incense. *Aaron* accordingly ranne for incense, brought it, offered it up: and the plague was stayed. These circumstances duely weighed, who can imagine that there was more then a day from the beginning to the end of this plague: so as in the space of a few houres, foureteene thousand and seven hundred died together of a plague. O terrible stroake!

To aggravate the terrour hereof, mention is made of another fearefull judgement, which fell upon that people not long before, thus inferred, *Beside them that died about the matter of Korah.* What this matter was, the former part of this chapter expresly recordeth. It was a conspiracy of *Korah*, here mentioned, with *Dathan* and *Abiram*, against *Moses*, the chiefe Prince; and *Aaron*, the chiefe Priest, appointed by God over the children of *Israel.* [b] This *Korah* was cosen german to *Aaron*: for they were brothers children. He therefore being of an ambitious spirit, scorned that his kinseman should bee so farre preferred before him, as to bee High-Priest: Thereupon hee gathers many of the Princes together to take part with him: supposing by strong hand to wrest from *Aaron* the dignity of Priest-hood, which the Lord had conferred upon them. *Dathan* and *Abiram* were of another Tribe, the tribe of *Reuben.* These, as is probable, had another aime, and that at the chiefe civill government, wherein God had set *Moses. Reuben* being the eldest sonne of *Israel*, these two brothers were [d] *under-nephewes* to *Reuben*, three generations from him: and imagined that they comming from

[b] Exo.6.18.

[d] *Pronepotes.* Numb.26.5.

from the eldeſt ſonne ſhould be the chiefe overall. Thus having no regard to the choice which God had made of *Moſes* and *Aaron*, they would thruſt themſelves into places of eminency. The Lord was ſo highly diſpleaſed hereat, as he deſtroyed them, and ſuch as tooke part with them, with two fearefull judgements. The earth ſuddenly opened and ſwallowed up ſome of them alive: and fire ſuddenly flamed out upon others and deſtroyed them. [e] *Two hundred and fifty* are expreſly noted to be conſumed by the fire. How many were ſwallowed up by the earth is not expreſſed: but it may be conjectured that they were a great multitude.

[e] Numb. 16. 35.

This was the matter of *Korah* here mentioned. *Korah* was the Ring-leader of all. For [f] he is the firſt mentioned in the conſpiracy. [g] He impudently gathered an head againſt *Moſes* and *Aaron*, while [h] *Dathan* and *Abiram* abode in their tents. [i] It is ſaid of *Dathan* and *Abiram*, that they ſtrove againſt *Moſes* and *Aaron* in the conſpiracy of *Korah*. So as the conſpiracy was *Korahs* eſpecially. He was the chiefe conſpirator. The *matter* therefore here intended compriſeth under it, both the earths ſwallowing up of ſome, and the fires conſuming of others.

[f] Numb. 16. 1.
[g] ——— 5.
[h] ——— 12.
[i] Numb. 26. 9.

The people that by the earths opening, and fires breaking out periſhed, are ſaid to *die in the matter of Korah*, becauſe his ambition being the firſt motive of that rebellion, he was a cauſe of their ſinne, and ſo of their judgement. Thus their death is imputed to him. They died in his buſineſſe, *about his matter*.

The Summe of this verſe is *A declaration of the ſeverity of Gods indignation*: which is

1. Propounded, in the number of thoſe that died of this plague, 14700.

2. Aggravated, by other fearefull judgements executed the day before. *Beſides thoſe that died about the matter of Korah.* Here have we,

1. A generall intimation of the judgements. *Beſides thoſe that died.*

2. A manifeſtation of the originall cauſe of all. *The matter of Korah.*

The first point sheweth, that,

I. *A plague can quickly destroy a multitude.*

The aggravation pointeth at other judgements that were the day before inflicted on the people, and giveth evidence, that,

II. *God can many wayes destroy men.* By causing the earth to open it selfe, he destroyed some: by fire he consumed others: yet *besides* these, 14700. die of a plague.

The manner of expressing the former judgements by relation to *Korah*, thus, *in the matter of Korah*, giveth proofe, that

III. *The blood of accessaries lieth upon the principalls. Korahs* matter was the peoples death.

In that others died about that matter, it further giveth instance, that

IIII. *Accessaries make themselves liable to the judgement that falleth on the principall.*

§. 70. *Of a plagues devouring.*

*See §.69.

I. * A *Plague can quickly destroy a multitude.* Here within lesse then a day 14700. are destroyed by a plague. There is mention made before this of a plague, which, though the precise number of them that died be not expressed, may be thought to have destroyed as many as this plague, for it is said that, [a] *The Lord smote the people with a very great plague.* After these (but before they went out of the wilderness) at one time there [b] *died in a plague* 24000. [c] In *Davids* time there died within the space of three dayes almost three times 24000 of a plague, *viz.* 70000. [d] In *Hezekiahs* time when *Sennacherib* came against *Ierusalem*, there died of a plague in one night, more then twice as many of the host of *Sennacherib*, as did of all Israel in the foresaid three dayes, *viz.* 18,000. Other histories relate very great destructions caused by plagues.

[a] Numb. 11.33.

[b] —— 25.9.

[c] 2 Sam 24.15.

[d] 2 King. 19.35

Thucydides maketh mention of a plague that began at *Ethiopia*, fell downe into *Egypt*, and *Africque*, and into the greatest

Lib. 2. Belli Pelopon. anno secundo.

greateſt part of *Perſia*, and invaded *Athens* on a ſudden, where dying men lay tumbling one upon another. Their Temples were filled with the dead. Lawes of funerals were broken: every one burying where he could find roome. And while fires were made to burne ſome dead corps, others were brought and caſt thereinto.

Euſebius recordeth a plague at *Alexandria* which made every man to howle thorow the City by reaſon of the multitude of dead corps, which daily fell. There was not an houſe where no courſe was found. And the Heathen there left their dead unburied, to be devoured of dogs. Eccleſiaſt Hiſt. lib. 7. cap. 21.

At *Rome* when *Camillus* died, there died *ten thouſand* every day of the plague. And under *Veſpaſian* and *Commodus* Emperours, *two thouſand* were every day taken away with that infectious diſeaſe. Heurm. de peſte, cap. 1.

Vnder *Iuſtinian* a plague with ſuch violence fell upon Bizantium and the bordering places, as every day there died *five thouſand*, and ſome dayes ten thouſand. Alſted. in Theſaur. Chronol. Mirab. Dei. an. 547.

At *Conſtantinople* a plague ſwept away three hundred thouſand perſons. Idem. Ibid. an. 729.

Vnder *Charles* 4. an Epidemicall plague waſted the whole wo rld for three yeares together. At Lubeck it deſtroyed foureſcore and ten thouſand: and at Florence an hundred thouſand. Idem. Ibid. an. 1348.

In *Petrarchs* time ſo fierce a plague invaded *Italy*, that there remained alive ſcarce ten of a thouſand. Idem. Ibid. an. 1359.

But to leave Forraigne parts, we will give ſome inſtances of the multitudes of ſuch as have beene devoured by the plague in our owne Country.

In the raigne of *Edward* 2. there was ſo grievous a mortality of people, as the quicke might unneath burie the dead. Stow in his generall Chron. of Engl. an. 9. Edw 2.

In the raigne of *Edward* 3. a farre greater plague happened. It came from beyond-ſea into the townes and parts of *England* joyning on the ſea-coaſts in *Dorſet-ſhire*, where even as in other countries it made the country void of Inhabitants, ſo as there were almoſt none left alive. Thence it Idem. Ibid. an. 22. & 23. Edw. 3.

passed into *Devon-shire*, and *Somerset-shire*, even unto *Bristow*, where it much raged. It came also to *Glocester*, *Oxford*, and *London*, and finally it spread over all *England*, and so wasted the people, as scarce the tenth man was left alive. When Church-yards were not large enough to bury their dead in, they chose certaine fields appointed for that purpose. For the dead in *London* * a peece of ground called *Spittle-croft*, containing 13 acres, without the barres of *West-Smithfield*, was purchased, enclosed, and dedicated. In that place were buried the yeare following more then fifty thousand persons. * Two thousand are said to be there buried every day from Feb. 1. till the beginning of May following, besides those which in other places in and about the City were buried. Of that plague there died in *Norwich* from Ian. 1. to Iuly following, fifty seven thousand an hundred and foure, and in *Yarmouth* seven thousand fifty two.

* The Charter-House was afterwards built thereon. Register of the Charter-House ex carta.

* Acts & Monum. an. Edw. 3. 22. An. Dom. 1348.

In *Richard* the seconds time, a great pestilence was in *Norfolk*, and other countries. Besides other places, in a short time there died therof in the city of *York* eleven thousand.

Stow. in his generall Chrō. Rich. 2. 15. An. Dom. 1391

Vnder *Edward* 4. an innumerable company of people died of the plague in *London*, & in divers other parts of the Realm.

Ibid. Edw. 4. 18 An. Dom. 1479

In the raigne of *Henry* 8 there was such a plague, as in one house, to wit the *Minories without Aldgate*, there died 27. professed *Nunnes*, besides lay-people and servants in that house.

Ibid. Hen. 8. 5. An. Dom. 1513

In the raigne of *Edward* 6. was also a great pestilence.

Ibid Edw. 6. 2. 1548.

In Queene *Elizabeths* time many English being sent to *New-haven* for the safeguard therof, such a plague there fell, as the streets lay even full of dead corps, not able to be removed by reason of the multitude that perished. From thence the souldiers brought the infection into *England*. Besides those that died in other parts of the Realme there died in *London* liberties and out-parishes from Ian. 1. 1562. to Dec. 31. 1563. twenty thousand one hundred thirty and sixe, besides those which died of other diseases. Againe, from Dec. 29. 1592. to Dec. 20. 1593. there died in

Ibid Q. Eliz. anno 4.

London

London and the liberries of all diſeaſes 17893. of the plague 10673.

In the firſt yeare of King *Iames* from Dec. 23. 1602. to Dec. 22. 1603. in *London* and the liberties thereof there died of all diſeaſes 38578. Of the plague 30578.

In the firſt yeare of King CHARLES from Dec. 21. 1624. to Dec. 23. 1625. of all diſeaſes 54267. of the plague 35417.

It hath beene *before proved that a plague is an effect of Gods wrath, an immediate ſtroake of his hand. Such a ſtroake muſt therefore needs be heavy, and deſtroy many where it lighteth, eſpecially when the Lord ſo ſtriketh therewith, as he will ſhew that he is angry.

* §. 48.

§. 71. *Of the terrour of a plague.*

Why a plague is not to be made light of. * § 63.

O Make not a tuſh at a plague: ſleight it not too much. If we account the lives of men, women and children to be precious, (how precious a thing life is, hath beene *before declared) we may well thinke that that which taketh away the lives of many, is to be accounted a terrible thing. I deny not but that in ſome reſpects *warre*, in other reſpects *famine* is more terrible then *peſtilence*: which made [e] *David* chooſe it, rather then either of them. Yet is a plague, if once it grow to any ſtrength, a fearefull and terrible judgement. By it, parents that have had many children like Olive plants round about their table, have beene ſoone made childleſſe. By it parents, children, husbands, wives, maſters, ſervants, whole houſholds have beene in a very ſhort time ſwept away. Yea ſtreets, and villages, and cities have thereby beene made deſolate. On ſome it commeth more mildly, and taketh them away without any paine, or extraordinary fervour: on others it falleth more violently, caſting them into extreme burning fits, troubling the braine, diſturbing the underſtanding, making them that are affected therewith, rage and rave, and ſeeke all wayes to make away themſelves. Lamentable experience hath given too evident

Lege Flavij Ioſephi Antiquit. Iud. lib. 7. cap. 13. *Deſcriptionē peſtis quæ contigit ſub Davide. Terrorem iſtius morbi ad vivum exprimit.*

[e] 2 Sam. 24. 14

proofes hereof. Besides, by reason of the contagion and infection of this disease, deare friends are kept one from another, and they that are visited therewith, deprived of many outward helpes, and inward comforts that otherwise they might have. Finally, they that die of this disease are for the most part deprived of the honour of that decent and solemne funerall which otherwise they might have: a matter [i] which God himselfe hath threatned as a judgement: but [k] promised an honourable, and comely buriall as a blessing. In these and many other respects a plague is justly to be accounted a fearefull judgement: which should make us more fearefull of provoking his wrath that hath the power over plagues, to send them when he will, to continue them as long as he will; and to make them as fierce and violent as he will. See more of this point, §. 48,50.

[i] Eccl.6 3. Ier.22.18. 19.
[k] 1 King.14.13 Ier.34.5.

§. 72. *Of the many meanes that God hath to destroy men.*

II. * GOD *can many wayes destroy men.* Many, many are the wayes that are recorded in Scripture: and yet many many other wayes hath experience in all ages given evidence of. We read that from heaven [a] water fell and drowned the whole world: and [b] fire and brimstone, and destroyed foure cities at once; and [c] great stones that slew armies of men; and [d] great thunders, and [e] lightnings, whereby hosts of enemies have beene discomfited; yea and [f] hot thunderbolts: [g] the starres in their courses, and [h] the Angels of God have destroyed many. All these, and many other meanes of destruction hath the Lord sent from heaven. On earth he can raise up men against men to destroy one another, which is most usuall: He can stirre up [m] *beasts*, and [n] serpents, yea [o] extraordinary fiery serpents, and [p] frogs, [q] lice, [r] flies, [s] grashoppers, and innumerable other kinds of creatures. How many kinds of diseases hath God in all ages raised up to afflict and destroy men? What Physitian can reckon them all up. He can make all the elements his instruments

* See § 69.
[a] Gen 7. 11.
[b] — 19.24.
[c] Ios. 10. 11.
[d] 1 Sam 7.10.
[e] Psal.18.14.
[f] — 78.48.
[g] Iud. 5.20.
[h] Psal.35. 5,6. 2 Sam.24.16. 2 King 19.35. *Per culices ac mures integros Barbarorum exercitus fugabat Deus.* Chrys. in 2Cor.5.Hom.8
[m] Ezek.14 15.
[n] Ier. 8.17.
[o] Numb 21.6.
[p] Exo 8,6.
[q] — 17.
[r] — 24.
[s] — 10. 13.

ments to consume men, and all manner of creatures: yea, he can make new creatures to be his scourges. Read in particular the [t] severall curses recited by *Moses*, and we shall find just cause to say, *God can many wayes destroy men.*

[t] Lev.26.16, &c Deu.28.16, &c

God is a supreme and absolute Lord over all: and can both dispose them to what worke and service it pleaseth him, and also enable them to effect whatsoever he putteth them unto. So as what he will have to destroy, shall destroy as he will have it. Yea, his Divine power is then especially manifested, when by vile things he effecteth great matters.

Tunc maximè manifestatur Dei potentia, quando per viles operatur magna. Chrys. in 2 Cor. 5. Hom. 8.

Is not this Lord now to be feared? Is it safe to provoke his wrath? Doth he not sinne against his owne soule that provoketh him? What if he have inflicted sore judgements on others, and thou hast escaped? Doest thou thinke that God hath no more judgments in store, if thou continuest to provoke him? Were they that were not swallowed up with *Dathan* & *Abiram*, or not consumed with *Korahs* complices, were they exempted from all other judgments? Were not 14700 consumed with a plague? Remember this aggravation, *BESIDES those that died*, &c. Remember it, and tremble. Thou maist escape this plague, and yet perish by another judgement. *Rejoyce not because the rod of him that smote thee is broken: for out of the serpents root shall come a cockatrice, and his fruit shalbe a fiery flying serpent. Feare, and the pit, and the snare, are upon thee O inhabitant of the earth. And it shall come to passe, that he who fleeth from the noise of the feare shall fall into the pit: and he that commeth out of the midst of the pit shalbe taken in the snare*, &c. Every one kindleth a fire for himself according to the quality of his sin.

Isa. 14.29. — 24.17,18. *Pro qualitate peccati ignem sibi unusquisq; succendit.* Hier. Comment. l. 14. in Isa. 50

§. 73. *Of the bloud of others which principalls bring upon themselves.*

III. * *The bloud of accessaries lieth upon the principalls.* The Devill is the chiefest *principall* of all sinners. He first sinned himselfe, he first tempted and drew man into sinne. In this respect he is stiled [a] *A murtherer from the*

* See §. 69.

[a] Ioh. 8.44.

the beginning. Now a murtherer pulleth upon his owne pate the bloud of those that are murthered. The *woman* who tempted *Adam* to sinne, is said to be [b] *In the transgression*: whereby among other things is implied, that her owne and her husbands bloud lieth on her. [c] This stile given to *Ieroboam* (*which made Israel to sinne*) sheweth that he was the *principall* in the defection of the ten Tribes: [d] answerable therefore was his punishment: and [e] his causing others to sin is rendred as a reason of the severity of his punishment. Because *David* was the principall in the murther of *Uriah*, [f] his bloud is laid especially to *Davids* charge. Thus the desolations that came upon *Ierusalem*, after *Manasses* time, are said to be [g] *for the sinnes of Manasseh*, who was the chiefe ringleader unto those abominations in which they continued untill the captivity, [h] notwithstanding that good *Iosiah* did what he could to make a thorow reformation.

Ob. [i] *Manasseh* repented, and had his sinne pardoned. How then could he bring others bloud upon his owne head?

Answ. Gods pardoning of sinne doth not extenuate sinne; and his taking away bloud from a mans soule, doth not imply that that man never brought bloud upon his soule, but rather the contrary: for that which is not on man, cannot be taken away from him.

For the maine point, it stands with justice and equity, that they who do not onely sinne themselves, but also draw others into sinne with them, should beare the punishment of their owne and others sinnes. For in those others he sinneth. They are as his instruments. If a man do not onely in his mind invent and plot sinne, but also with his body and the parts thereof execute it, he pulleth on himselfe the greater vengeance. So doth he further heape up vengeance against his owne soule, if he proceed on to draw others also to sinne. These severall degrees manifest a more wretched disposition, aggravate his sin the more, the more incense Gods wrath, and so cause greater vengeance.

Be wise now therefore, O ye Kings; be instructed ye Iudges of the earth. All ye that are in place of eminency, on whom many

[b] 1 Tim. 2. 14.
[c] 2 King. 10. 31
[d] 1 King. 15. 29
[e] —— 30.
[f] 2 Sam. 12. 9, 10
[g] 2 King. 24. 3
[h] Ier 3. 6. —— 25. 3.
[i] 2 Chro. 33. 12, 13.

many eyes are cast, whose example many are ready to follow, at whose word many are soone moved to do this or that: be ye wary how you commit sinne your selves, how you manifest any approbation of sinne: how you give any countenance to sinne. Abuse not your authority to command any sinne, as [a] *Absolom* did. Abuse not your wit to contrive and advise sinne, as [b] *Achitophel* did. Abuse not your eminency of place by making your selves an example and patterne in sinne, as [c] Manasseh did. Abuse not that grace you have with a multitude, to perswade them to sin, as [d] the *Priests* and *Elders* of the Iewes did. Abuse not that awe and dread wherein you have your inferiours under you, to compell them to sinne, as [e] *Nebuchadnezzar* did. Abuse not that dependance which people have on you, O Ministers, by speaking well of evill, by strengthening the wicked, as [f] the false Prophets did. By these and other like meanes, whereby you draw others into sinne, you pull the bloud of those others upon your owne soules. Now to have not onely ones owne bloud, but the bloud of others also to lie upon him, is a most fearefull estate. Thus he doth not onely as much as in him lieth, draw many into eternall destruction, but also implunge himselfe more deeply into hell fire. For, all those sinnes which others commit by his meanes, are as so many heavy waights lying on his soule, pressing it downe into everlasting torment.

This is not to excuse others that are so drawne, as if they should go scot-free: For in this text it is shewed that

IIII. *Accessaries make themselves liable to the judgement which falleth on the principall.* This point is handled in *The Churches Conquest* on Exo. 17. 13. §. 59.

FINIS.

— *Componitur orbis Regis ad exemplum.* Claud. de 4. Consul. Honorij.

[a] 2 Sam 13. 28.
[b] —— 16. 21.

[c] 2 Chro. 33. 9.

[d] Mat. 27. 20.

[e] Dan. 3. 1, &c.

[f] Ier. 23. 14.

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FINIS.

DEARTHS DEATH:

OR,

A REMOVALL

of FAMINE: Gathered out of *II SAM. XXI. 1.*

By WILLIAM GOVGE.

PSAL. 107.33,34.

He turneth a fruitfull land into barrenneſſe for the wickedneſſe of them that dwell therein.

IOEL 2.13,14.

Turne unto the LORD your God: for he is gracious, &c. Who knoweth if he will returne and repent, and leave a bleſſing behind him?

LONDON,
Printed by *George Miller* for *Edward Brewſter*, and are to be ſold at his Shop at the Signe of the Bible, at the great North doore of *Pauls*. 1631.

TO THE RIGHT WORSHIPFVLL, AND most worthy of all honour,

Mrs. MARY MOORE, *Perpetuity* of *Grace* here, and *Eternity* of *Glory* hereafter.

Much esteemed,
Much honoured,

GRatefulnesse makes inquisitive. A gratefull mind, both in relation to God, and also in relation to man, is so affected with kindnesses received from the one or the other, as it is ever plotting and enquiring what it may do, what it may render. In relation to God saith a gratefull Prophet, *what shall I render unto the Lord for all his benefits towards me? Psal.* 116. 12. In relation to man saith a gratefull King, *Is there yet any left of the house of Saul, that I may shew him kindnesse for Ionathans sake?* 2 *Sam.* 9. 1. Let me say it boldly, for I say it truly. My soule is inquisitive: as in regard of God, what I may render unto him: so in regard of your selfe, Good Mrs. Moore, what I may render unto

you. God knowes my minde and heart. For he is the *Searcher of hearts*, (*Ier.* 17. 10.) To you it must be made knowne. *For what man knoweth the things of a man save the spirit of man which is in him?* 1 *Cor.* 2. 11. My heart therefore being filled with gratefulnesse towards you, I haue cast this way and that way how to manifest the same: and that in the best manner that I could: which I know not better how to do, then by a publique acknowledgement of the gratefull respect I beare, and bounden duty which I owe to you: together with the true and just grounds thereof: which, among many other, are these in particular.

1. Your ancient and constant respect to me and my Ministry, even from the first beginning thereof. For thereby you first tooke notice of me.

2. The many reall demonstrations, and evident testimonies of that entire respect, which from time to time you have given me.

3. Your vouchsafing to take my daughter into your house, under your good government, and to become a mother to the motherlesse. Among many other, this is one thing which gives me occasion to say in regard of my last dangerous sickneſſe, *It is good for me that I was afflicted.* That sickneſſe was an occasion of your taking my daughter to your tuition. What is, what ought to be a fathers care, but (next to the salvation of his owne soule) the good education of his children? What can be more acceptable to him, then approved means tending to that end? May I then, can I then be unmindfull of her, or ungratefull to her that hath affoorded such means? Have I not cause to be inquisitive, and to thinke and say, *What shall I render?* Render a recompence I cannot. All that is or can be done,

done, is and can be but a testimony of gratitude. Such testimonies as are ordinarily presented for new-yeares gifts, your bounty (I know) doth not expect, will not accept. Noble spirits do herein resemble the Divine Spirit, which doth good for his owne sake, for goodnes sake. All the recompence which they expect is a gratefull acknowledgement of the kindnesse they shew, of the goodnes they do. This from my heart I do here before all that shall cast their eyes upon this Dedicatory Epistle.

There are, beside these particular, other more generall motives, which induce me to prefixe your worthy name before this treatise: As, 1. the eminency of your endowments, which make this stile Mrs. *Mary Moore* (at least in their judgement who well know you) more eminent, then such titles of honour as are conferred upon many of your sex. 2. The excellency of your parts, which enable you with judgement to read such treatises as are published to the view of all. 3. The correspondency of your disposition to the most principall points of this treatise. This treatise is of famine, and of means to remove it, or restraine it, and keep it from excesse. *Piety* towards him that causeth plenty and scarcity: *Prudence* in well ordering present abundance: *Providence* for the future: *Compassion* in times of want: *Liberality* to such as need: *Contentment* in that whereunto God calleth: *Patience* in all judgements: *Diligence* in searching after the causes thereof: *Conscience* in using the meanes warranted and sanctified for averting judgements: *Confidence* in greatest necessities are principall points handled in this treatise. The naming of the particulars is enough to give evidence of the sutableness of your disposition thereunto.

The present necessity of the times, wherein *bread the staffe of mans life* is so scarce, have drawne my thoughts to meditate on the subject matter handled in this treatise (which is in one word, FAMINE) that I might stirre up my selfe and others to take notice of the beginning of Gods judgement: that wisely we may seek the Lord betimes, and use all good means for moderating and removing this instant *dearth*, and for preventing the like, or any other heavier judgment for the future. So as I cannot think such a subject at such a time to be unseasonable: if at least the Composer of the Treatise were able answerably to handle it. But as it is, I have made bold to dedicate it to your patronage; whom, for the reasons before rendred, and many other like to them, I judge to be as fit thereto, as the treatise it selfe is fit for the present time. In all gratefulnes it is presented unto you. With all kindnes let it be accepted of you. As for recompence, To him that is ready graciously to accept, and able plenteously to reward all goodnesse done for his sake to any of his, knees are humbly bowed at the Throne of his Grace, by

Black-Friers, London. 1. Ian. 1630.

Your Worships Remembrancer

WILLIAM GOUGE.

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DEARTHS DEATH:

OR,

A Removall of Famine, gathered out of II Sam. XXI. I.

§. 1. Of the meaning of this text.

2 Sam. 21. 1. *Then there was a famine in the dayes of David, three yeares, yeare after yeare, and David enquired of the Lord.*

A Remedy for a famine is here set before us. Such a remedy as removed the famine where it was used. For it is said, [a] *After that, God was entreated for the land*: that is, such satisfaction being made for the sin which provoked Gods wrath, and brought the famine upon the land, Gods wrath was appeased, and thereupon the famine removed. [b] The word translated, *entreated*, signifieth, *by entreaty to*

a Verse 14.

b יעתר *exoratus.*

be moved to do what is desired. Now *David* besought the Lord, to remove that famine, and God granted his desire.

[c] The first particle is a *copulative* particle, and properly signifieth, *and*; yet is it oft used as *a conjunction of time*; especially when it coupleth histories together. Therefore not unfitly is it here translated, *then*.

In what yeare of David the famine began.

But great question is moved about the time, when this famine should be. Whether after all the forementioned histories of *Absaloms* rebellion, and *Shebaes* defection, or before them.

That which hath given occasion to this question, is a computation of time set downe for the beginning of *Absaloms* rebellion, thus, *And it came to passe after forty yeares that Absalom said*, &c. Those forty yeares are supposed to be the forty yeares of *Davids* raigne. Which if it be granted, this famine can neither follow after *Absaloms* rebellion, nor be about that time. For *David* raigned but forty yeares: and this famine continued three yeares.

[d] 2 Sam. 15. 7.

To take away all question, some say that this and other histories following to the end of this booke, are not set downe in just order of time: but, as memorable matters, are [e] added after the former histories that depended one upon another.

[e] Per ὑστέρησιν. Pet. Mart. Comment. in hunc loc. Tremel. & Iunius annotat. in 2 Sam. 24 1. *utraq; hæc historia (scempe de Fame & Peste) per ὑστέρωσιν temporum ultimo loco ponitur.*

It cannot be denied but that the Scripture sometimes so transposeth histories. Neither will I much contend about the transposing of these histories. No great inconvenience will follow thereupon. Yet the ground of all seemeth not to be very sound. For by many arguments it may be evinced that those *forty yeares* before mentioned, are not to be accounted the forty yeares of *Davids* raigne.

[f] מקץ ארבעים שנה. *a fine 40 annorũ.*

For first, beside that there is no mention of *Davids* raigne in that place, the phrase is thus expressed in the originall, [f] *From the end of forty yeares*. Now its more probable that *David* ended his raigne rather within the forty yeares, then beyond them. Because both in sacred Scripture, and other writings, the yeare wherein a King dieth is computed

in

in the yeares of his raigne: so as, if *David* had raigned full forty yeares, and entred into another yeare, he would in a round reckoning have beene said to have raigned one and forty yeares. Now if *Absalom* began his rebellion *at the end of forty yeares*, and *David* raigned no longer then forty yeares at the most, how could so many things as are noted of *Absaloms* rebellion, and the consequences following thereon, be done in so short a time?

2. In the time of *Absaloms* rebellion it is said of *David*, [g] *He is a man of warre, and will not lodge with the people.* Yea, *David* himselfe offered to go out in battell against *Absalom.* Yet, [i] before *David* died, such frigidity fell upon him, as with cloathes they could not keepe him warme, but were faine to bring *a young virgin to lie in his bosome.* How can such an alteration be thought to be in so short a time?

3. All the histories recorded of *David* in the eight last chapters of the first of Chronicles, were without all question after *Absaloms* rebellion. How then can that rebellion be imagined to be in the end of *Davids* fortieth yeare?

The *forty yeares* therefore from the end wherof *Absaloms* rebellion began, must needs have relation to some other thing then the raigne of *David.* As to the beginning of the regall government: or to *Samuels* first annointing of *David*: or to some other memorable matter. And so this, and the histories following, may well follow as they are set in order of time.

The time at large is said to be [k] *in the dayes of David*: that is, in the time of his raigne. For the time of a Kings raigne is said to be [l] *his daies.*

This word, *daies*, is used, 1. To put them in mind of their short continuance on earth. For our continuance is but of daies, soone gone. When *Iaakob* would set out the brevity of his life, he thus expresseth it, *The daies of the yeares of my pilgrimage.* And *Iob*, thus, *Are not mans daies as the daies of an hireling?* And *David*, thus, *Thou hast made my daies as an hand-breadth.*

David here mentioned, was a King: and the best King

g 2 Sam. 17.8.
h —— 18.2.
i 1 King. 1.1.

Diem pro tempore accipe. Hier. Comment. l. 5. in Isay 19. *Dies pro annis numeratur.* ibid lib. 7. in Esa. 16

k ביומי דויד

l 1 Sam. 14.52. 1 King. 4.25. —— 14.30. Daies what they imply. Gen. 47 9.

Iob 7.1.

Psal. 39.5.

דוד à David Dod *amicus*,& ידיד *dilectus*. 1 Sam.13.14. Acts 13.22. 1 Sam.18.16. Psal.16.3

that ever swayed Scepter. His name according to the notation of it, importeth a *lovely* or friendly one. He was amiable and lovely before God and man: and friendly to all Gods people. *He was a man after Gods owne heart.* And all *Israel and Iudah loved him. In the Saints was all his delight.*

רעב * * *Famine* importeth want of food for nourishment of the body. It comes from a word that signifieth *to hunger.*

The famine here mentioned continued three whole yeares together: and therefore after he had mentioned *three yeares*, he addeth, [m] *yeare after yeare*: that is, as the former English Translaters turne it, *three yeares together.*

[m] *Tribus annis continuis.* Trem. & Iun.

The course which *David* tooke for removing the famine, was to enquire what course the Lord would prescribe: which is thus expressed, *David enquired of the Lord*: word for word in the originall thus, [n] *Sought the face of the Lord.*

ח ויבקש דוד את־ פני יהוה

By the *face* of God is meant the manifestation of his presence: and in that respect its oft translated the presence of God, as where its said, [o] *Adam hid himselfe from the presence of God* (Hebr. *from the face of God*) And where God saith, *My presence shall go* (Hebr. *my face.*)

[o] Gen.3.8. מפני יהוה

[p] Exo.33.14. פני

Quest. What may be here meant by *seeking the face*, or presence, *of the Lord?*

Answ. Enquiring of the Lord what might be the cause of that famine, and wherewith he might be pacified. They that thus translate it, *Asked counsell of the Lord*, rightly aime at the meaning of the phrase.

Quest. How did *David* here enquire of the Lord?

Answ. The particular manner is not expressed. Diverse manners are in other places set downe. For, *David*

1. Sometimes by the High-Priest enquired of the Lord, 1 *Sam.* 22.15. This was the most ordinary way, appointed by the Lord, *Exo.* 28 30. *Numb.* 27.21.

2. Other times by an extraordinary Prophet, 1 *Sam.* 22.5. & 2 *Sam.* 7.2. *Iosephus* the Iew saith, that the Prophets made answer to *David* about this famine.

3. Yea,

3. Yea, many times also by himselfe, humbly presenting his supplication to God for direction, 1 *Sam.* 23. 2. & 2 *Sam.* 5. 19.

It is most probable that *David* here *enquired of the Lord* by the most solemne and approved way, which was by the Priest. And that, for that end, he went to the *Arke* of God; and in that respect may fitly be said, *to seeke the face of the Lord.*

Davidi Prophetæ dixerunt velle Deum, &c. Item, David audiens ex Prophetis Deum velle, &c. Ioseph. Antiq. Iud. l. 7. c. 12.

§. 2. *Of the resolution and observations of this text.*

THe Summe of this text is, *A meanes for removing a Famine.*

The Parts are two.

1. A *Description* of the Famine.
2. A *Declaration* of the Meanes.

In the Description we have

1. The *thing described*, expresly set downe. *There was a famine.*
2. The *aggravation* thereof: and that by two circumstances.

1. The *time* wherein it fell out. Set out by the King that then raigned. *In the daies of David.*
2. The *continuance* thereof: which is
1. *Generally* expressed, *Three yeares.*
2. Particularly exemplified, *Yeare after yeare.*

In the declaration of the meanes there is observable

1. The *person* that used the meanes, *David.*
2. The *action* that he did, *sought*, or *enquired.*
3. The *object*, or party of whom he enquired, *Of the Lord.*

This text thus opened, affoords sixe considerable observations.

I. *A famine is a judgement.* So is this famine here mentioned: which moved *David* to enquire about it. The cause of this famine rendred by the Lord, in the latter end of this

verse, and the course which *David* tooke for removing it, do evidently prove that this famine was a judgement.

2. *A famine may be under a pious Governour.* If ever there was a pious Governour, *David* was he. Many worthy commendations are given of him: yea, he is made a patterne of a good Governour. Therefore [a] God himselfe setteth his example as a patterne before his successours. And [b] good kings are thus commended, *He did that which was right in the eyes of the Lord as did David.* And evill kings are thus discommended, [c] *He did not that which was right in the sight of the Lord, like David.* Yea, of such as halted, in some things doing that which was good, in other things that which was evill, it is said, [d] *His heart was not perfect as the heart of David.* Yet there was a famine in the daies of *David.*

[a] 1 King.3.14. — 11.38.
[b] — 15.11. 2 King. 18.3. — 22.2.
[c] 2 Chro.28.1. 1 King.14.8.
[d] 1 King.11.4. — 15.3.

III. *A famine may long continue without intermission.* The famine here mentioned continued three whole yeares together. A long time.

IIII. *Causes of judgements are to be sought out.* The *enquirie* here mentioned importeth as much.

V. *Chiefe Governours ought to be most solicitous in publique judgements. David* the King is herein set out as a patterne.

VI. *God is to be sought unto for removing judgements.* So *David* here enquires *of the Lord.*

§. 3. *Of famine a judgement.*

I. * *Famine is a judgement.* As a judgement it is [a] threatned in the law, and put into the catalogue of the curses, that were fearefull judgements: and [b] by the Prophets, who were raised up to denounce Gods judgments afore-hand to his people. [c] Where the Scripture mentioneth three sharp mortall arrowes of the Lord which he useth to shoot as judgements against children of men, famine is one: one of the sharpest. [d] These three arrows, as three sore judgments, were brought to *David* for him to choose one of them

* See §.2.
[a] Lev.26.26, &c. Deut.28.23,38 53.
[b] Isa.51.19. Ier.42.16. Ezek.6.12.
[c] Ezek.5.16. 2 Chro.20.9. Ier.24.10. — 27.8.
[d] 2 Sam.24.13.

them to be shot against him, but he would not choose famine. Where the Lord saith, [e] *I will spend mine arrowes upon them*, in amplification thereof he addeth, *They shalbe burnt with hunger*, [f] Famine is the judgement which the Prophet *Ioel* doth most pathetically bewaile: and for removing whereof he calleth the whole land to prayer and fasting. [g] Famine is one of the judgements which *Salomon* in his effectuall prayer at the dedication of the temple earnestly deprecateth and prayeth against.

[e] Deut. 32. 23, 24.

[f] Ioel. 1. 2, &c. — 2. 1, &c.

[g] 1 King. 8. 35, 37.

In the Ecclesiasticall histories of the Primitive Churches, it is recorded that a very sore famine fell out in the dominions of *Maximinus* the *Emperour*, upon his publishing of cruell and bloudy edicts against Christians. This *Maximinus* was the authour of the seventh fierce and fiery persecution. In his Edicts he laid the blame of all publique judgements on Christians. But the foresaid famine, together with a fearefull plague accompanying the same, besides sundry rebellions and insurrections, gave evident demonstration of Gods indignation against that Emperours cruelty.

Euseb. Ecclesiast. Hist. lib 9 cap. 7. & 8. Niceph. Calist. Ecclesiast. Hist. l. 7. c. 27. & 28.

§. 4. *Of the effects of famine.*

IF the effects of famine be duly considered, it will appeare that it is a most sore and fearefull judgement.

Lege Ioseph. de bello Iud. l. 6. cap. 11, 14, 16. & l. 7. c. 7, 8

1. It bringeth such as have had abundance, enough for themselves and all that belong unto them, yea and much over-plus for the reliefe of others, to extreme penury and beggery. It exhausteth all the mony that the rich have, and forceth them to sell away all their goods, cattell, and lands, (Instance the *Egyptians* who sold all to *Ioseph*, *Gen.* 47. 18, 19.) and to let go any thing: as *Iaakob*, who let his darling *Benjamin* go into *Egypt* (*Gen.* 42. 11.) Extremity of famine overcame the fathers love.

Famis extremitas patris amorem vicit. Chrys. Hom. 64. in Gen. 43.

2. It depriveth poore men of means to worke and labour for their living. The Prophet, (*Zac.* 8. 10.) speaking of times of famine, saith, *There was no hire for man, nor any hire for beast.* Thus meanes of livelihood were taken away.

3. It maketh men hard-hearted against the cries of such as starve. For men that have for the present, feare that the famine may bring them to want, and thereupon refuse to give to others. Yea deare and tender mothers are forced to stop their eares against the cries of their young children, having nothing to feed them withall, *Lam.* 2. 12. and 4.3,4.

4. It forceth such, as otherwise would deale justly, to use fraudulent and violent meanes to get their living. So much doth he intimate, who praying against extreme poverty, rendreth this reason, *Least I steale* (*Prov.* 30. 8,9.) and he who said; *Men do not despise a thiefe, if he steale to satisfie his soule, when he is hungry, Prov.*6. 30.

5, It puts men upon dangerous attempts, and makes them desperate: according to the proverb, *Hunger makes men breake thorow stone walls.* The desperate resolution of the hunger-starv'd lepers giveth instance hereof, (2 *King.*7. 4.) It was this, *Let us fall unto the hoste of the Syrians. If they save us alive, we shall live: and if they kill us, we shall but die. We got our bread, say the Iewes, with the perill of our lives, Lam.*5.9.

6. It maketh many, if at least they can get passage, to fly their country; and so voluntarily to banish themselves. *Abraham* and *Isaak*, by reason of famine, went to countries where they supposed themselves to be in great danger for their wives (*Gen.*12. 10, 12. and 26. 1, 7.) A famine caused *Iaakob* with all that belonged to him, to go downe into Egypt. (*Gen.* 46. 6.) and *Elimelech* with his family to go to *Moab* (*Ruth.* 1.1.) and the *Shunemite* with her household to go to the *Philistines*, (2 *King.* 8.2.)

7. When people know not whither to go, or can not go from the place where they are (as in a city besieged) it bringeth men to feed on the coursest things that they can get. As on horse-bread, on all manner of rootes, on acorns, on horses and asses, on mice, rats, and all kind of vermine, on doves dung, on leather, and any other thing that can be chewed, and swallowed. Yea it bringeth such grosse things to high prices, 2 *King.*6.25.

8. It

Qui ex opulentioribus esse videbantur, multitudine petentium absterriti, postquam innumera præstitissent, immitem & rigidum animum induebant, verentes ne eandem & ipsi cum petentibus brevi paterentur egestatẽ. Euseb. Eccl. Hist. l.9 c.8.

Fames tanta est in Phrygia orta, ut necessariò incolæ patriam relinquerent. Niceph. Eccl. Hist. l.11.c.16.

Abraham habuit dies malos, quando a fame mutabat regionem, & quærebat cibum. Aug. Enar. in Psal. 33.

Fames admodum excrevit: adeo ut homines ad irrationalium animantium alimenta sint conversi. Niceph. Eccl Hist. l.10. c.35.

Rebus necessarijs deficientibus prohibitis, insolitis, & exitiosis alimentis utebantur. Ibid. l.15.c.10.

8. It causeth men to be inhumane, and to eate one anothers flesh, (*Zac.* 11.9.) and not to spare the neareſt and deareſt they have. For it causeth husbands to eate the flesh of their wives: wives of their husbands: parents of their children: tender mothers of their children new borne, (*Deut.* 28. 54, 55, 56, 57.) There is an expreſſe instance of this kinde of inhumanity in the siege of Samaria. (2 *King.* 6.29. Read also *Lam.* 2.20.)

9. It moveth men to eate *their owne flesh*, (*Isa.* 9.20. *Eccl.* 4. 5.) This hath beene oft obſerved of ſuch as have beene hanged alive in chaines.

10. It procureth ſundry diſeaſes. Among other ſickneſſes, the infectious, and mortall, and moſt uncomfortable ſickneſſe, the peſtilence followeth moſt commonly on famine. Experience of all ages hath given evidence to the truth hereof.

11. It causeth the moſt miſerable death that can be. It firſt taketh away all the glory and beauty of a creature: it maketh the flesh to pine all away, and the skin to cleave to the bones. Then commeth on a lingring death, more intolerable then any ſpeedy torture. The Prophet thus with much paſſion and compaſſion ſets it out. *The Nazarites were purer then ſnow: they were whiter then milke: they were more ruddy in body then rubies: their poliſhing was of ſaphire: Their viſage is blacker then a cole: they are not knowne in the ſtreets: their skin cleaveth to their bones: it is withered: it is become like a ſtick.* (*Lam.* 4. 7, 8.) And againe, *Our skin was black like an oven becauſe of the terrible famine* (*Lam.* 5. 10.) Hence he maketh this inference, *They that are ſlaine with the ſword are better then they that are ſlaine with hunger: for theſe pine away*, &c. *Lam.* 4. 9. Our Eccleſiaſticall hiſtories alſo relate that in time of famine men being pale and extremely leane, even as very images, deſtitute of all things, wandred up and downe, fell groveling in the ſtreets, &c.

§. 6. *Of*

Vt mares filios ſuos commederent obſidionis neceſſitas coercuit. Aug de Mirab. S. S. l 2 c.26. Lege Chryſ. adverſ vituper. vitæ Monaſt. l 1 *de Maria quadam commedente filium ſuum.* ex Ioſeph Hiſt. de bello Iud. l.7.c.8.

Fame tantopere invaleſcente, homines victus ratione mutata in ægritudines inciderunt. Niceph. Eccl. Hiſt l. 15. c.10.

Peſtilentia ſemper famem & penuriam ſequitur. Hier. Com. in Ezek. 16 l.4

Majorem habet pœnam languor diuturnus, quam citiſſimus exitus Aug. Epiſt. 122 ad Victorian.

Quidam pallidi, & ſumme macilenti, perinde atq; ſimulachra quædam, rerum omnium egeni, hinc & inde oberrantes, proni in triviis ipſis concidebant. Niceph. Eccleſiaſt. Hiſt l.7.c.28.

§. 5. *Of preventing famine by procuring plenty.*

*See § 7.
*See §. 8.

FAmine being a judgement, and (as by the fore-named effects thereof is evident) a fearefull judgement, it will be our wisdome to do what in us lieth to prevent it, or to *moderate it, or to *remove it.

Plenty how procured.

For preventing *Famine*, we must

1. Observe such duties as procure plenty.

2. Avoid such sinnes as cause famine.

[a] Col 1.10.

For procuring and continuing plenty, [a] *Walke worthy of the Lord, unto all well pleasing: being fruitfull in every good worke.* Thus the Lord finding thee to be a fertile soile, he will sow all manner of needfull seed plentifully in thee,

To this worthy walking is in particular required,

1. An acknowledgement that the plenty which thou hast commeth from God. Hereof we have a worthy patterne in him who said to the Lord, [b] *The eyes of all waite upon thee, and thou giveſt them their meate in due season: thou openeſt thine hand, and satisfieſt the desire of every living thing.*

[b] Psal. 145. 15, 16.

2. Thanksgiving to God for what thou hast: and for the refreshing and benefit thou reapest thereby. [c] This is expresly commanded to this end.

[c] Deut. 8. 10.

3. An using of what thou hast to the glory of God, according to this Apostolicall direction, [d] *Whether you eate or drinke, or whatsoever you do, do all to the glory of God.* Gods creatures are used to his glory, when (besides the fore-mentioned acknowledgement of Gods providence in giving them, and blessing him for them) we endeavour in the use and strength of them to be the better enabled to do that worke which God appointeth us to do: And when we bestow some of that which God bestoweth on us, upon pious uses, which after a peculiar manner tend to the honour of his name. To this tendeth *Salomons* advice, [e] *Honour the Lord with thy substance.* [f] Plenty is expresly promised hereunto.

[d] 1 Cor. 10. 31.

[e] Prov. 3. 9.
[f] —— 10. Mal. 3. 10.

4. Charity

4. Charity to the poore. Thus thou soweſt ſuch ſeed, as will bring forth a plentifull crop. To this kind of ſeed the Apoſtle applieth this proverbe, g *He that ſoweth bountifully ſhall reape bountifully.* Somewhat more directly ſaith the Wiſeman, h *The liberall ſoule ſhalbe made fat: and he that watereth ſhalbe alſo watered himſelfe.*

5. Providence in laying up againſt a deare yeare. Thus may the abundance of one yeare make ſupply of ſcarcity in another yeare, and future want be prevented. By ſuch a provident care in ſummer, *Bees*, *Ants*, and other like unreaſonable creatures have abundance in winter. i To ſuch creatures we are ſent for inſtruction. k *Ioſeph* by ſuch a provident care brought it to paſſe, that when *a dearth was in all lands, there was bread in all the land of Egypt.* And if the famine had not continued ſo long as it did, the ſtore which *Ioſeph* laid up, might have made plenty, notwithſtanding a yeares famine or more.

g 2 Cor.9.6.

h Prov.11.25.

Vir juſtus providet multo antea, quo futuræ penuriæ ſuccurri poſſit. Chryſ. Hom. 64 in Gen. 41.

i Pro.6.6.

k Gen.41.48, 54.

§. 6. *Of the ſinnes which cauſe famine.*

2. THe ſinnes which cauſe famine are in generall a all ſuch notorious, publique, crying ſinnes as ſo farre incenſe the wrath of God, as thereby he is provoked to execute ſome publique and heavy judgement, whereof famine is one, and not one of the leaſt, as hath beene b before ſhewed. Theſe ſinnes are c elſewhere reckoned up.

The particular ſinnes which the Holy Ghoſt noteth in ſpeciall manner to be fore-runners and cauſes of famine, are theſe that follow and ſuch like.

1. Superſtitious attributing of plenty to other authors then to the onely God from whom all plenty commeth. So did the Iewes that ſaid, d *When we burnt incenſe, and powred out drinke offerings to the Queene of heaven, we had plenty of victuals.* Hereupon e *the Lord ſware* that they ſhould *die of famine.* So where *Iſrael* ſaid, f *My lovers gave me my bread, and my water, my wooll, and my flaxe, mine oile, and my drinke,* the Lord anſwereth, g *I will take away my corne in*

a Lev.26.26. Deu.28.23,38. *Peccata gravia nec nitra nec herba bovis dilui poſſunt: ſed gravioribus tormentis indigent.* Hier. Com. lib. 1. in Hier. 2.

b §. 3.4.

c See *A Plaiſter for the Plague*, on Num.16.46 § 45.

Dei beneficia ad illos referunt, qui cultorum ſuorum animas perdiderunt. Hier. Comment. lib. 1. in Oſ.2.

d Ier.44.17.

e — 26,27.

f Hoſ.2.5.

g — 5,12.

in the time thereof, and my wine in the season thereof, &c. *I will destroy her vines and her figtrees.*&c.

2. Ingratitude. It is Gods usuall dealing to take away from ungratefull persons the blessings which he hath bestowed on them. God gave the *Egyptians* seven yeares of extraordinary plenty. They were not thankfull. God therfore gave them seven years of such scarcity, as all the former plenty was utterly consumed. God will take away all from such, that they who by plenty discerne him not to be the giver of all, may discerne it by want.

h Gen. 41. 53, 54. *Omnia auferet Deus, ut qui ex copia datorem non senserant, sentiant ex penuria.* Aug. loc. citat.

3. Perverting of plenty to gluttony, drunkennesse, and all excesse. Of them that used to *rise up early in the morning that they may follow strong drink, that continue untill night, til wine enflame them: and the Harp, and the Viole, the Tabret, and Pipe, and wine are in their feasts,* it is said, *their honourable men are famished, and their multitude dried up with thirst, Isa.*5.11,12,13.

Lege Chrys. Tom. 2. Hom. 29. *Quæ hunc habet titulum,* Quòd nemo læditur nisi à seipso. *Ibi copiosè disserit contra mensarum affluentiam. Lege item Sermonem ipsius contra luxum & crapulam.* Tom. 5.

4. Prodigality: or a lavish spending of that abundance which God giveth. Christ exemplifieth this in him that is commonly called *the prodigall child.* Thorow his prodigality he brought himselfe to such penury, as *He faine would have filled his belly with the huske that the swine did eate, and no man gave unto him, Luk.* 15. 13,16.

5. Insensibleness of their misery who are in want: To them *that stretch themselves upon their couches, and eate the lambs out of the flock: that drink wine in bowles, and annoint themselves with the chiefe ointments: but are not grieved for the affliction of Ioseph:* The Lord said, *The banquet of them that stretched themselves shalbe removed, Amo.*6.4,6.7.

Lege Ambr. Offic. l. 3. c. 7. *De non arcendis peregrinis urbe tempore famis.*

6. Cruelty to strangers that live among us for succour. Such were the *Gibeonites* that lived among the *Israelites.* (*Ios.* 9. 15.) Vpon these *Saul* executed much cruelty: and for that cause God sent this famine, 2 *Sam.*21.1. If uncharitableness to strangers, much more to our owne poore, must needs incense Gods wrath, and move him to withdraw plenty even from the rich, and make them to want.

7. Rejecting the Word of God, which is the bread of life.

life. To those that said to the Prophet *Ieremiah*, *Propheſie not in the name of the Lord*, thus ſaid the Lord of hoſte, *Their ſonnes and their daughters ſhall die by famine*, *Ier.* 11. 21, 22. By want of corporall food God doth viſibly demonſtrate their folly in deſpiſing ſpirituall food.

8. Miniſters ſoothing of people with conceipt of plenty, when the Lord threatneth famine. Of the Prophets that ſaid, *Ye ſhall not ſee the ſword, neither ſhall ye have famine*, the Lord ſaid, *The prophets propheſied lies in my name; I ſent them not; By ſword and famine ſhall thoſe prophets be conſumed. And the people to whom they propheſie, ſhalbe caſt out in the ſtreets of Ieruſalem, becauſe of the famine and the ſword*, *Ier.* 14. 13, 15, 16.

Quomodo quis poterit, etiam cui ſaxeum cor, tantum contemptum non gravatim ferre. Chryſ. Hom. 6. in Gen 1. de contemptu verbi.

Pſeudoprophetæ proſpera promittendo ſupplantât populum Dei. Hier. Comment l. 3 in Ier. 15.

9. Refuſing to ſubject our ſelves to that yoke and government under which God will have us to be, *Ier.* 27. 8, &c. For ſuch a governement is a meanes of enjoying that which is needfull for us. But reſiſting the ſame is a meanes of ſpoiling us of all.

10. Wilfull ſtanding out againſt ſuch meanes of proviſion as God affoordeth becauſe it is not pleaſing unto our ſelves. As when an enemy beſiegeth a city, and there is no hope of meanes to raiſe the ſiege, nor ſufficient in the city long to hold out: and by the enemy conditions for preſerving of life are offered: by ſtanding out too ſtifly in this caſe, God is provoked by famine to deſtroy ſuch men in their city. So dealt God with the Iewes, *Ier.* 21. 9. 2 *King.* 25. 3.

§. 7. *Of moderating a famine.*

FOr moderating a famine when it is begun,

1. Proviſion muſt in time be ſent for to ſuch places as have plenty. [a] So did *Iaakob*.

a Gen. 42. 1, 2.

2. They who are abroad muſt ſtirre up ſuch as have plenty to be mindfull of thoſe that are preſſed with famine, and ſend ſuccour to them. [b] Saint *Paul* was very diligent herein.

b 2 Cor. 8. 1, &c

3. More

3. More then ordinary diligence in every ones place and calling must be used: that all of all sorts may eate their owne bread. Thus will not some few have the burthen of many lying upon them, which much increaseth a famine.

4. Moderation in diet must be used, and that by those that have greatest store. That which is spared may be for supply to those who have nothing at all. A little scarcity by immoderate lavishing soone produceth a great famine.

5. Frequent fasts must be made by those that have plenty: and what is spared at such fasts, given to those that have not sufficiency. Thus many may be sustained by that which a few do ordinarily spend.

Luk. 14.13. 6. Then especially must men observe the counsell of Christ, to invite to their table *the poore, the maimed, the lame, and the blind.*

Exo.16. 18. 7. Publique provisions must be wisely distributed: according to the distribution of *Manna*, whereof they had *every one according to his eating*: that is, according to the number of persons in a family, and according to their age, stature and strength.

8. Magistrates must be more then ordinarily carefull in preserving peace and keeping good order: that neither the rich and mighty oppresse the poore and weak (as he that having *many flocks and heards* of his owne, tooke from a poore man that had but *one little ewe lambe*, that lambe to entertaine a traveller that came to him:) nor the poore and needy felloniously and violently take from the rich. In time of famine Magistrates must be the more diligent and carefull, because feare of want will make them that for the time have enough, oppresse others: and present sense of want will move them that have nothing, by hooke or crooke to get what they can. And what is violently or fraudulently gotten, wilbe lavishly spent: and so the famine prove to be the greater.

2 Sam. 12. 2,3, &c.

9. Ministers must be the more carefull to feed their people with the bread of life: that by the plenty and sweetnesse thereof, they may the more patiently and contentedly beare the want of bodily food. This is the means to instruct men,

both

both to be full, and to be hungry: both to abound and to suffer need. Such instruction wil make famine much more tolerable. Phil. 4 12.

10. All of all sorts must with patience expect the time and means which God shall give for succour, and not prescribe time or means to God. Much lesse murmure against God, or charge him with any evill, or refuse to wait on him, supposing that he can not or will not affoord any succour: as he who said, *This evill is of the Lord: what should I wait for the Lord any longer?* And as the other that said (when *Elisha* propheſied of much plenty, and that suddenly) *Behold if the Lord should make windowes in the heavens might this be?* Meditation on Gods promises for succour in famine, is of speciall use to worke patience. 2 King. 6. 33. ——— 7. 2.

§. 8. *Of removing famine.*

MEanes of removing famine are such as these.

1. *Humiliation*, and that especially for [a] the sinnes wherby God hath bin provoked to sed famine. [b] This means even in this case is expresly prescribed by God himselfe, and a promise made of successe therto. That it may be the more effectuall, it must arise inwardly from the soule, and be manifested and helped by *fasting, weeping, and mourning, Ioel.* 2. 12. [a] §. 6. [b] 2 Chro. 7 13, 14.

2. *Confession*, and that both of our owne guiltinesse, and also of Gods justice in depriving us of his creatures. *Salomon* comprises as much under this phrase, [c] *Confesse Gods name.* We have a worthy patterne of this kind of confession in [f] *Daniels* prayer. For this end *Examination* of our own inward corruptions, and of our former course of life, yea and due observation of the publique and common sinnes of the times and places wherein we live, is very requisite: that thus, if it be possible, we may find out those particular sinnes, which have in speciall incensed Gods wrath, and provoked him to afflict us with famine: and as we find them, so in particular to confesse them: as they, who said, [g] *We have added unto all our sins this evill*, &c. *Confessio hostia est Deo.* Aug. Enar. in Psal. 95. [c] 1 King. 8. 35. [f] Dan 9. 4, &c [g] 1 Sam. 12. 19.

3. *Conversion.* [h] This is also expresly prescribed: and [i] to this promise of succour is made. Conversion must be answerable [h] Ioel 2. 12. [i] 2 Chro. 7. 14.

answerable to confession. It must be *universall*, from all manner of sinne, whereof we shall find our selves guilty, and whereto we shall find our selves addicted: and particular from those especially, for which we have cause to feare that God hath sent famine among us. To confesse such sinnes, and not to turne from them, is to mocke God, and the more to incense his wrath against us.

Ex fide pœniteat: credat hanc esse medicinam, &c. Aug. de vera & falsa pœnit. cap. 13.

4. *Satisfaction* for wrongs done to man: at least if the wrong be such as God is moved to revenge. This I do the rather here note, because it is a meanes of removing the famine mentioned in my text. For when *David* had made satisfaction for the wrong done to the *Gibeonites*, *God was entreated for the land*, 2 *Sam.* 21.14.

5. *Supplication.* [k] This is the most principall meanes of all. All the other are but preparations hereunto. This is likewise prescribed, and a promise of prevailing thereby annexed thereunto. [l] It hath beene used and proved to be effectuall.

[k] Ioel 1.14. 2 Chro. 6. 28, 29. —— 7.13,14. [l] Iam. 5.18.

6. *Faith* in Gods promises. This must be added to prayer. Both *Christ* [m] and [n] his Apostles require as much. Gods promises have their true and proper effect only in such as believe: and to them they are effectuall, either for sufficient supportance, or for a good deliverance.

[m] Mar. 11.24. [n] Iam. 1. 6.

7. *Charity* to the poore. For God will succour such as are ready with their uttermost ability to succour others. This is especially for such as have corne, or other provision in store: to bring it forth, and give it freely, or at least to sell it at a cheape rate to the poore. Blessing is promised to him that selleth it: namely, to the poore, and at a reasonable rate, *Prov.* 11.26.

§. 9. *Of*

§. 9. *Of promises for succour in famine.*

Quest. ARe there any particular promises for helpe in famine, and deliverance from it?

Answ. Yes, very many: as many as in any other like case. Some of the particulars are these. [a] *If I shut up heaven,* (saith the Lord) *that there be no raine, or if I command the locusts to devoure the land, if my people shall humble themselves, and pray, and seeke my face, and turne from their wicked wayes: then will I heare from heaven, and will forgive their sinne, and will heale their land.* [b] *In that day I will heare, saith the Lord, I will heare the heavens, and they shall heare the earth, and the earth shall heare the corne, and the wine, and the oyle, and they shall heare Iezreel.* [c] *Then will the Lord be jealous for his land, and pitie his people, yea the Lord will answer and say unto his people, Behold, I will send you corne, and wine, and oyle, and you shalbe satisfied therewith.* [d] *Now will I not be to the residue of this people, as in the former dayes, saith the Lord of hosts. For the seed shalbe prosperous: the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew.* [e] *Aske ye of the Lord raine in the time of the latter raine: so the Lord shall make bright clouds, and give them showers of raine, to every one grasse in the field.* [f] *Prove me now saith the Lord of hosts, if I will not open you the windowes of heaven, and powre you out a blessing, that there shall not be roome enough to receive it.*

[g] *In famine he shall redeeme thee from death.*

[h] *The Lord will not suffer the soule of the righteous to famish.*

[i] *Behold the eye of the Lord is upon them that feare him: upon them that hope in his mercy: to keepe them alive in famine.* [k] *In the dayes of famine they shalbe satisfied.*

[a] 2 Chro.7.13, 14.

[b] Hos.2.21, 22.

[c] Ioel 2,18,19.

[d] Zac.8.11,12.

[e] Zac.10.1.

[f] Mal.3.10.

[g] Iob 5.20.
[h] Pro.10.3.
[i] Psal.33.19.
[k] — 37.19.
See *A Plaister for the Plague*, on Numb.16. 45.§.12,13,14. 15.

§. 10. *Of instances of Gods preserving in famine, and removing famine.*

How the righteous are exempted from judgement.

THat the fore-mentioned promises may with the stronger confidence be rested upon, take instance of Gods performing them. [a] When in *Abrahams* time there was a famine in the land where he sojourned, he went downe into *Egypt*, where the Lord kept him and his wife in safety. [b] Whē again there was a famine in *Isaaks* time, God directed him whither to go. [c] God sent *Ioseph* purposely before hand into *Egypt* to preserve *Iaakob* and all that were with him in famine. [d] By his *Prophet* God adviseth the *Shunemite* with her house to sojourne where was plenty, when he intended to bring a famine on *Israel*. [e] Miraculously did the Lord provide for *Eliah* and the widow of *Zarephats* in famine. So did he for the *Israelites* in the wilderness. [f] When they wanted bread and meat, extraordinarily he provided *Manna* and *Quailes* for them: and [g] when they wanted water, he brought it out of a *rocke* for them. So [h] for *Sampson*, when he was ready to die for thirst, God extraordinarily provided water. [i] At *Eliahs* prayer, after Gods wrath was pacified, on a sudden, raine, having beene with-held three yeares and an halfe, fell downe abundantly. [k] *Samaria* being so long besieged as they began to eate their children, the Lord on a sudden with an extraordinary terrour caused the enemies to flie, and to leave all their provision to the Israelites, so as they had all manner of food in great plenty.

[a] Gen.12,10,17
[b] — 26.1,2.
[c] — 45.5.
— 50.20.
Psa.105.16,17
[d] 2 King.8.1.
[e] 1 King.17.4. 16.
[f] Exo.16.13,14
[g] — 17.6.
[h] Iudg.15.18, 19.
[i] 1 King.18.42
[k] 2 King.6.28. — 7.6, &c.

These visible and extraordinary evidences give sensible demonstration of Gods power and pity: how able and ready he is to succour people in their extremities. And due notice is the rather to be taken of these, that we may know that when by more ordinary meanes succour is affoorded, it is the Lord that ordereth and disposeth those meanes: and his providence is to be acknowledged therein, as much as if extraordinarily he did what is done.

§. 11. *Of*

§. 11. *Of famine in a pious polity.*

II. * *Famine may be under a pious Governour.* Besides the instance of *David* mentioned in this text, it is expresly noted of the three great *Patriarchs*, who in their dayes were the supreme Governours of Gods Church, that [a] there was such famine in each of their times, as they were all of them forced from their owne habitations, and sojourned in strange countries. [b] *In the dayes of the Iudges there was a famine in the land.* Now all the *Iudges* (except *Abimelech*, a cruell and tyrannicall usurper) were pious Governours, extraordinarily stirred up by God, and extraordinarily gifted and assisted by him. Yet in their dayes there was a famine: and that as the [c] generation of *Pharez* giveth evidence, in *Deborahs* time, who (though a woman) was one of the best Iudges.

* §. 2. *Ecce in adventu justi fames, & fames valida: & non turbatur justus, neq; aliquid humanum patitur:* Chrys. Hom. 32. in Gen. 12.

a Gen. 12. 10. — 26. 1. — 46. 5.

b Ruth 1. 1.

c Ruth 4. 18, &c.

§. 12. *Of the causes of judgements under good Governours.*

1. THe best Governours have many times most impious subjects under them: the cry of whose sinnes, they being many and impudent, more incenseth Gods wrath against a nation, then can be pacified by the piety of a righteous Governor, or of a few righteous subjects, though they be men of extraordinary endowments. For thus saith the Lord by one prophet, [a] *Though Moses and Samuel stood before me, yet my mind could not be towards this people.* And by another thus, [b] *Though these three men, Noah, Daniel, and Iob were in the city, they should deliver neither sonne nor daughter.* [c] In *Davids* time *the anger of the Lord was so kindled against Israel, as he moved David against them.* [d] *In the dayes* of good *Iosiah Iudah waxed rebellious*: so rebellious, as that pious King was so farre from preserving that sinfull people, as he himselfe died for their sinnes. No marvell then that God send famine, and other sore judgements upon a land in the

a Ier. 15. 1.

b Ezek. 14. 14, 16.

c 2 Sam. 24. 1.

d Ier. 3. 6, 10. *Iosias vir sanctius non solum peccatorem populum suis virtutibus non salvavit, sed & ipse in peccatis illius mortuus est.* Hier. Commēt. l. 4. in Ezec. 14.

time of pious Governours to punish such subjects.

2. The most pious Governors do oft also themselves give too just cause unto God to say, [e] *I have somewhat against you.* It is in the register of truth recorded, what he had against [f] *Moses* and *Aaron*, against [g] *Elie*, against [h] *David*, [i] *Salomon*, [k] *Asa*, [l] *Iehosaphat*, [m] *Vzziah*, [n] *Hezekiah*, and [o] *Iosiah*. And without all contradiction these were some of the best Governours that ever the Church had.

[e] Rev.2.4.
[f] Numb.20.12.
[g] 1 Sam. 2. 29.
[h] 2 Sam. 12. 9
[i] 1 King 11. 9.
[k] 2 Chro.16.10
[l] — 19.2.
[m] — 26.16.
[n] — 32.25.
[o] — 35.22.

3. God doth sometimes treasure up the sinnes of predecessours, and extend his wrath unto succeeding generations. Excellent things are spoken of *Iosiah* and his Government; yet at the end of all this dismall doome is added, [p] *Notwithstanding the Lord turned not from the fiercenesse of his great wrath, wherewith his anger was kindled against Iudah, because of all the provocations that Manasseh had provoked him withall.* In our text we see how God treasured up *Sauls* bloudy sinne till *Davids* time.

[p] 2 King.23.26

§. 13. *Of punishing predecessours sinnes in their successours time.*

Quest. HOw can it stand with Divine equity and justice that succeeding ages should be punished for the sinnes of their predecessours?

Answ. They are not simply and onely judged for their predecessours sinnes. The sinnes of predecessours do onely aggravate judgements inflicted on successours.

True is that of *Ezekiel*, [a] *If a wicked father beget a sonne that seeth all his fathers sins which he hath done, and considereth and doth not such like, he shall not die for the iniquity of his father. He shall surely live.* Yet withall is that of the Law as true, [b] *the Lord visiteth the iniquity of the fathers upon the children.* We must therefore distinguish betwixt children. There are children which no way make themselves accessary to their fathers sinnes: but rather abhorre them, and pray that they may not be laid to their charge. These shall not beare their fathers iniquity.

[a] Ezek.18.14, 17.

[b] Exo.34.7.

There

There are other children which tread in their fathers steps, and commit like abominations, or at least do not consider their fathers sinnes, to be humbled for them, or to make such satisfaction for them as is meet, and to remove the evill effects of them: but some way or other make themselves accessary thereto: and in that respect are visited for them. As the vertues of predecessors descend to their posterity, as *Davids* and others: so the wickednesse of sinners shall fall upon their posterity, if their children, and childrens children do the like things.

Quomodo Sanctorum merita descendunt ad posteros, sicut David & caeterorum: sic peccatorum flagitia, si liberi, nepotesq; similia gesserint, ad posteros perveniunt. Hier. Comment. l. 3. in Hier. 15.

In *Iosiahs* dayes, [c] though he himselfe did what lay in him to redresse the remainder of his fore-fathers abominations, yet [d] the people were not thorowly reformed. [e] That therefore which is noted of Gods remembring *Manasseh's* abominations in *Iosiahs* daies, was not in regard of *Iosiah*: for it is said, that [f] he should be *gathered into his grave in peace*: but it was in regard of the people who continued to cleave to the sinnes of *Manasseh*, notwithstanding all the care that *Iosiah* tooke for an universall reformation. For God will not accept the intercession of his best Saints, when the wickednesse of a sinfull nation is full, and in that kind perfected.

[c] 2 King. 23.2, &c.

[d] Ier. 3.6.10.

[e] 2 King. 23.26.

[f] 2 King. 22.20.

Deus non exaudiet Moysen, aut Samuelem, quoniam consummata sunt scelera populi delinquentis. Hier. Comment. l. 3. in Hier. 15.

As for *Sauls* sinne, 1. *David* had not redressed it as he might and should have done. The slaying of the *Gibeonites* was a publique fact, and that against a publique agreement, and oath: so as *David* could not be ignorant thereof. He might therefore, and ought to have enquired of the remnant of the *Gibeonites* what satisfaction he should make: as he did being put in mind of *Sauls* sinne by Divine oracle.

2. It may be thought that the people had their hand as accessaries in slaying the *Gibeonites*. For it is said that [d] *Saul sought to slay the Gibeonites in his zeale to the children of Israel and Iudah.* They therefore are justly punished with this famine.

[d] 2 Sam. 21.2.

3. *Sauls* sonnes were a wicked of-spring of a wicked stocke: and retained their fathers evill disposition. For *Sauls* house is stiled [e] *a bloudy house*. Vnder *his house*, his

[e] ——— 1.

children are compriſed. The Lord therefore purpoſing to root out all his poſterity, taketh this juſt occaſion. And by this meanes *Davids* fact in rooting them out is more juſtified before all the people: the envy thereof taken from him: and his kingdome the more ſecured to him and his poſterity.

In hoc Dei Creatoris clementia demonſtratur. Non enim truculētia eſt & ſeveritatis, irā tenere uſq; ad tertiam & quartam generationem: ſed ſignum miſericordiæ pœnam differre peccati, &c. Hier. Comment. lib. 5. in Ezek. 18.

Herein therefore the clemency of the Creatour is manifeſted: for it is not a part of ſeverity and cruelty to withhold wrath till the third and fourth generation, but a ſigne of mercy to deferre the puniſhment of ſinne. For when he ſaith, *The Lord God, mercifull, and gracious, long-ſuffering, and abundant in goodneſſe*, and addeth, *viſiting the iniquity of the fathers upon the children, and upon the childrens children*, he ſheweth that he is of ſuch compaſſion, that he doth not preſently puniſh, but defers the execution of puniſhment.

§. 14. *Of miſ-judging a profeſſion by outward judgements.*

Audiant qui temerè & incircūſpectè loquuntur, & divinant, dicentes quoniam quiſpiam advenit fames facta. Ecce etiam in adventu juſti fames, &c. Chryſ. Hom. 32. in Gen. 12.

IT being ſo evident that famines befall pious polities, it muſt needs be a perverſe ground of cenſure, to queſtion a Religion and the truth thereof by reaſon of ſuch an event. Was there any true Church in the world, but the Church of the Iewes, while that politie ſtood? Yet was there no externall judgement from which that was not exempted. A Religion may be ſound and good, though the Profeſſours thereof (thorow their unworthy walking) pull many judgements upon their owne heads: [a] The Church of Corinth in the Primitive and pureſt time thereof, provoked God to judge them in this world. Yet was the Religion which they profeſſed, taught them by an Apoſtle: the Religion I ſay, not their abuſe therof. There is a better touch-ſtōe to try the truth of Religion by, then externall events. [b] *Judgement muſt begin at the houſe of God.* [c] *The righteous ſhalbe recompenced in the earth.* Shall then that be accounted no Church where judgements are? Or they not righteous, who on earth are recompenced?

[a] 1 Cor. 11. 30.

[b] 1 Pet. 4. 17.

[c] Pro. 11. 31.

penced? Well may we judge, that God inflicteth no judgement without a just cause. But a false Religion is not the onely cause of judgement. Wherefore neither judge other Churches in their Religion because of famine, plague, or other like judgements befall them: nor thinke the worse of thine owne profession, especially when thou hast evidences of the correspondency thereof to Gods Word, for such causes.

§. 15. *Of duties which judgements under pious Princes require.*

WOrthy directions are affoorded even to pious Governours and their people, by this publique judgement which God laid on *Israel* in *Davids* time.

Governours must therefore

1. Make the best enquiry they can into former times: and take notice of such publique crying sinnes as have beene committed, and not expiated either by any publique judgement on Gods part, or by any publique humiliation and satisfaction on peoples part. Such sins are treasured up. Vengeance may be executed for them in succeeding times. Successours therefore ought to do what lieth in their power to make an attonement in such cases.

2. Be carefull over their people to keepe them in good order: That as they themselves professe, affect, and maintaine true Religion, so their subjects may subject themselves thereto, and shew forth the power thereof. Not common and ordinary works onely are required of Governours: but that they be wise for others, live for others, and shine out to them in every kind of vertue. Otherwise, the sinnes of subjects (notwithstanding the piety of their Governours) may pull downe publique vengeance.

A Principibus non requiruntur opera tantum trita & vulgaria, sed ut sapiat aliis, ut vivant aliis, ut illis præluceant omni virtutum genere. Martyr. Comment. in 2 Sam. 21. 17.

As for people under pious Governours,

1. They may not be secure and careless, much lesse dissolute and licentious, because they have such Governours, as if no judgements could fall on a land in the time of good

Governours. God hath many wayes to punish such people even in such times: As by inflicting such judgements, as prove greater plagues to the common people, then to their Governours: as this famine was. (For famine for the most part lieth most heavy on the meaner sort:) Or by giving over their Governours to commit such sinnes as will pull downe publique judgements: as he gave over *David*: or by taking away their Governours, as he tooke away *Iosiah*, and then powring out the vials of his indignation.

a 2 Sam.24.1. 2 King.23.26, 29.

2. They must live in obedience to the pious lawes that are made by their pious Governours. For continuance of Divine blessing upon a land, there must be like Governours, like Subjects: each worthy of other.

Finally, Governours must pray for their subjects: and subjects for their Governours: that thus one may be heard for another, and one keepe judgements from another. Otherwise, *A famine may be in the dayes of David.*

§. 16. *Of long continued famine.*

* § 2.

III. * *A famine may long continue without intermission.* [a] Here was *a famine of three yeares, yeare after yeare.* [a] In *Eliahs* time a famine continued *three yeares and six monthes.* [b] In *Egypt* and all the land of *Canaan* a famine continued *seven* yeares together. [c] The like was in *Israel* in *Elishaes* time. In the time of the *Iudges* a famine continued ten yeares, as by probable arguments may be conjectured. For, [d] *Elimelech* with *Naomi* his wife went into *Moab* to sojourn there by reason of a famine in *Israel.* [e] When *Naomi* heard that *the Lord had visited his people in giving them bread*, she arose to go into her owne country. But from the first comming of her husband into *Moab*, to this her returning, she had dwelt [f] *about ten yeares in Moab.*

[a] 1 King. 18.1. Luk.4.25. Iam.5.17.
[b] Gen.41.30. —— 45.6.
[c] 2 King.8.1,2.
[d] Ruth 1.2.
[e] —— 6.
[f] —— 4.

Why famine is long cõtinued.

1. God suffers famine to lie the longer on men, that the smart of his stroake might be the more sensibly felt: and his judgement not lightly regarded. For they who at first thinke nothing of famine, supposing that they have store enough

enough laid up till the famine be gone, by the long continuance of it are brought to exhauſt all their ſtore: and when they know not whither to turne their eyes, to lift them to God in heaven.

2. Mens continuance in ſinne many times provoketh the Lord to continue his judgements on them. [h] While the *Iſraelites* continued in *Eliahs* time to worſhip *Baal*, the famine continued. But [i] ſo ſoone as they acknowledged *the Lord to be God*, raine fell downe from heaven abundantly, whereby the famine was removed.

[h] 1 King. 18. 18

[i] ——— 39, 41

3. It is long, in famine, as in other judgements, before men uſe to ſeeke after the true cauſe thereof. But they are ready to lay it on this wrong cauſe, or that wrong cauſe. As [k] *Ahab* laid the cauſe of the famine in his dayes on *Eliah*: and [l] *Iehoram* his ſonne on *Eliſha*. And [m] the *Iewes* in *Ieremiahs* time, on the reformation of their idolatry: and [n] the *Heathen* in the time of the Primitive Churches, on *Chriſtians*. Men are more prone to pick out falſe cauſes, then to ſearch out the true cauſe. It appeares to be long ere *David* tooke a right courſe to find out the true cauſe. Three yeares had firſt paſſed over. But when men have long wearied themſelves in ſearching after falſe cauſes, and obſerve by continuance of famine that they miſſe of the right cauſe: they are forced to take another courſe, and to fly to God for help. On this ground ſaith the Lord, *I will go and returne to my place, till they acknowledge their offence, and ſeeke my face: in their affliction they will ſeeke me early.*

[k] 1 King. 18. 17

[l] 2 King. 6. 31.

[m] Ier. 44. 18.

[n] Tertul. in Apolog. adverſ. Gent c. 40 Cypr. Tract. 1. contr. Demetr. Euſeb. Eccleſ. Hiſt. lib. 9. cap. 7.

§. 17. *Of duties by reaſon of long famine.*

MVch wiſdome may be learned from this kind of Gods dealing with men, in long continuing famine; as the directions following demonſtrate.

1. When there is any cauſe to feare a famine, [a] do what lieth in thee to prevent it, and that ſo much the rather, becauſe it may long continue if once it begin. Evils that long continue are the more to be feared, and (if it be poſſible) prevented.

[a] See §. 5. 6.

2. When

2. When a famine is begun, [b] in the beginning thereof humble thy selfe before God: seeke to pacifie his wrath betimes. Thus maist thou at least prevent the extremity of famine: and move God the sooner to remove it.

3. Provide before hand, for a long time. [c] We have herein a worthy patterne in *Ioseph*. Many cities besieged by enemies have been forced to surrender themselves to the enemy for want of laying up sufficient store for a long siege: which if they had done, the enemie might have been forced to raise his siege, before the city were taken.

4. In famine possesse thy soule with patience, (*Luke* 21. 19.) Such judgements as use long to continue, require the more patience. He that by reason of the extremity of a famine said, *This evill is of the Lord: what should I wait for the Lord any longer?* (2 *King.*6.33.) wanted patience. Had he waited a little longer, he should have had good experience to say, [d] *It is good that a man should both hope, and quietly wait for the salvation of the Lord.*

[b] See *A Plaister for the Plague.* on Numb. 16. 46. §. 50, 51.

[c] Gen. 41. 48. *Ioseph sanctus quemadmodum fames in posterum vinceretur provida ordinatione disposuit.* Amb. Offic. l 3. c. 6. *Quamdiu est tempus famis, tolerandum est, durandum est, perseverandum est usq; in finem.* Aug. Enar. in Psal. 32.

[d] Lam 3. 26.

§. 18. *Of searching out causes of judgements.*

IIII. * *Causes of judgements are to be sought out.* [a] The advice which God himselfe gave to *Ioshua*, when the *Israelites* fled before the *men of Ai*, tends hereunto. So doth this exhortation of the Prophet, [b] *Let us search and try our wayes.* It was a usuall course with the people of God so to do. [c] When *Rebekah* felt children strugling together in her, she said, *Why am I thus?* [d] When the *Israelites* were twice overthrowne by the *Benjamites*, they both times *asked counsell*; namely, about that matter. Though *Saul* were a notorious hypocrite, yet herein he imitated the customs of Gods people, [e] in searching out the cause of Gods displeasure. The frequent expostulations of Gods people in time of judgements, adde further proofe hereto: such as these, [f] *Wherefore hast thou so evill entreated this people?* [g] *Why doth thy wrath waxe hot against thy people?* [h] *Why is this come to passe in Israel?* [i] *Why is Israel spoiled?* The

* See §. 2.

[a] Ios. 7. 13, &c.

[b] Lam. 3. 40.

[c] Gen. 25. 22.

[d] Iudg. 20. 23, 27.

[e] 1 Sam. 14. 38, &c.

[f] Exo. 5. 22.

[g] —— 32. 11.

[h] Iudg. 21. 3.

[i] Ier. 2. 14.

Psalmes

Psalmes and *Prophets* are full of such.

The finding out of the true cause of a judgement, is a ready way to remove a judgement: we find this true in bodily diseases. Such physitians as are most skilfull in searching and finding out the cause of a disease, are most successefull in curing the disease. For it is a principle verified by all sciences, *Take away the cause, the effect followes.* They that well find out the cause of a judgement, wilbe carefull (if they feele the smart of a judgement) to pull away that cause. Which if it be rightly done, the end why God inflicted the judgement is accomplished. God having his end, he will soone cease to strike.

Auferamus malorum fontem, & omnia morborum sistent fluenta. Chrys. ad Pop. Hom. 46.
Sublata causa tollitur effectus.

That which was * before noted of the reason of the long continuance of judgements on children of men, is here further confirmed: namely, mens negligence in searching after the true causes of them: The power, jealousie, and justice of that God (whose mercy moveth him upon removall of the cause to remove the judgement) will not suffer him to take away a judgement till the cause thereof be taken away. And how shall it be taken away if it be not knowne? How shall it be knowne if it be not searched after? Wherefore let all diligence be hereunto given, whensoever we see any evidences of Gods wrath: or have any just cause to suspect that it is incensed against us.

* §. 16.

§. 19. *Of Governours care in publique judgements.*

V. * *Chiefe Governours ought to be most solicitous in publique judgements.* So have been such as have been guided by the Spirit of God: as [a] *Moses*, [b] *Iohuah*, [c] *Deborah*, [d] *Samuel*, [e] *Asa*, [f] *Iehosaphat*, [g] *Hezekiah*, and others.

* See §. 2.
[a] Numb. 16.46
[b] Ios. 7. 6.
[c] Iudg. 4. 6.
[d] 1 Sam. 7. 5.
[e] 2 Chro. 14. 11
[f] — 20. 3.
[g] — 32. 2, &c.

1. To the charge of chiefe Governours belong all that are under their government. So as the care not only of their owne soules, but also of all their subjects soules lieth on them. They are as shepheards to their flocke. Therefore * Christ

* ἀρχιποίμην. 1 Pet.5.4. רעה Isay 44.28. Ἀγαμέμνονα ποιμένα λαῶν. Homer Iliad.a. Πατρωα πόλησια ἔργα ἐστὶ νομέ ας ἀγαθὸς ἠ βασιλέως ἀγαθός. Xenophontis dictum.

* Christ the King of Kings and most supreme Governour over all is stiled *the chief Shepheard*: and other Governors are called *Shepheards*, both by the Holy Ghost, and also by other authors. For the charge and care of a good shepheard and a good King are much alike. If any thorow their neglect of any warrantable meanes perish, their bloud shalbe required at their hands.

2. Chiefe Goverours have not onely liberty themselves to use such meanes as are prescribed for removing publique judgements; but also power to enjoyne and command all under their authority to do what in such cases the Lord requireth. h *Iosiah caused all that were found in Ierusalem, and Benjamin to stand to the covenant* which he had made with God.

h 2 Chro.34.32

3. They being publique persons, their example is a great inducement to others to imitate them. So as their care provoketh many to be carefull in using all good meanes to remove the judgement.

4. They beare Gods image, and stand in Gods roome: in which respect their solicitous care is both more acceptable unto God, and more availeable for effecting that which they aime at. For on the contrary side, their sinnes are more hainous and more pernicious then the sinnes of private persons. Insomuch as a whole people is oft destroyed by the wickednesse of Governours.

Regum ac Principum, & præpositorum scelere, populi plerumq; delentur. Hier. Comment. in Ier.15.lib.3.

Oh that such as are in high and eminent places, that are set over others, and are as Gods on earth, were of the same mind that *David* was! That they were thorowly affected with the publique judgements that are from time to time inflicted on their land! That they were carefull and conscionable in using the meanes which in Gods Word are sanctified for removing judgements! Then assuredly would publique judgements be neither so fierce, nor so long.

Let our prayer be to God daily for our governours, that the Lord would make them especially sensible of publique judgements, and conscionable in doing their parts for removing them. So shall God have the honour, they the comfort,

we

we the profit and benefit. Otherwise, if Governours sinne, their people are like to feele the smart of it, as in *Davids* time, 2 *Sam.*24.1, &c.

Quicquid deliurant Reges plectuntur Achivi. Hor. Epist. l. 1. Epist. 2. ad Lol.

§. 20. *Of seeking to God for removing judgements.*

VI. * GOD *is to be sought unto for removing judgements.* Observe all the instances * before given of seeking out the causes of judgement, and you shall find them all to prove the point propounded of *seeking to God.* Vnto all which [a] the worthy patterne of *Salomons* prayer made at the dedication of the temple may well be added. [b] God himselfe directs us to seeke succour of him. [c] His Prophets do much presse as much. [d] This is made a property of such as are effectually called of God, and [e] on whom judgements do kindly worke. [f] The contrary, that men should seeke of others, rather then of God, is justly and sharply upbraided to them.

[g] It is God that inflicteth judgements on children of men: Who then but he should be sought unto for removing them but the Lord? No creature can take away that which the Creatour sends, but the Creatour himselfe. As this is most true of all manner of judgements: so in particular of that which we have in hand, which is famine: whereupon I will a little more insist in the Sessions following.

* See § 2.
* §. 18.
[a] 1 King. 8 35, &c.
[b] Psal. 50 15. Amos 5.4.
[c] Isa. 8. 19. — 55.6. Zeph. 2.3.
[d] Ier. 30 4. Zac. 8 21.
[e] Hos. 5. 15.
[f] 2 King. 1. 3. Isa. 9. 13. — 30. 1.
[g] Isa 45.7. Amos 3.6.

§. 21. *Of Gods causing famine.*

THat God sendeth famine upon a land, is most evident by these and other like proofes.

1. Gods owne testimony. For expresly he saith of himselfe, [a] *I have given you cleannesse of teeth in all your cities, and want of bread in all your places,* &c.

2. [b] Gods threatnings of this judgement. The things which God threatneth come from God.

[a] Amos 4 6, 7.
[b] Deut. 28. 23, 38.

3. Pre-

3. [c] Predictions of famine, by such as were indued with the spirit of God. For God reveales to such what he intends to do. And upon such revelations men of God have foretold famines.

[c] Gen.41.16, &c. 1 King.17.1. 2 King 8.1. Act.11.28.

4. [d] The plenty which commeth from God. For if God be the giver of plenty: surely the want of plenty, yea and famine too, must needs be from him. For what is famine, but a want of such things which the Lord giveth to sustaine us? And whence commeth that want, but from Gods with-holding and not giving such things?

[d] Deu.11.14,15 Psal.145.16.

5. The causes of famine; [e] which are sins against God. Sinnes against God provoke Gods wrath. Gods wrath incensed inflicteth judgements. [f] Among other judgements which are effects of Gods wrath, famine is one of the principall. Famine therefore must needs come from God.

[e] See § 6. Deut.11.16,17 1 King.8.36. Psal.107.34. [f] See § 3.

6. The meanes and secondary causes of famine, which are all ordered by God. For secondary causes do all depend on the high primary cause, which is Gods will. [g] *All are his servants.* That this may more evidently appeare, I will instance it in such particular meanes as are registred in Scripture, and there noted to be ordered by God.

[g] Psal.119.91.

§. 22. *Of the meanes of famine ordered by God.*

MEanes of famine are such as these.

1. *The heavens with-holding raine.* For the earth is drie of its owne nature: being drie it can yeeld no fruit. The ordinary meanes of watering and moistening it, is raine from heaven. Where that is with-held, the earth waxeth drie and barren: and living creatures want that sustenance which should maintaine their life. But it is God that causeth the heavens to with-hold raine. [a] *I* (saith the Lord) *I will make your heaven as iron, and your earth as brasse.* Iron can not dissolve into water, nor brasse yeeld out fruit. The meaning then is, that heaven over them should yeeld no raine, nor the earth under them, fruit. More plainely saith the Lord in other places, [b] *I will command the clouds that they raine*

[a] Lev.26.19.

[b] Isay 5.6.

raine no raine upon it. [c] *I have with-holden the raine from you. I caused it to raine upon one city, and caused it not to raine upon another city.* As an evidence hereof, [d] *Elias prayed earnestly that it might not raine: and it rained not on the earth by the space of three yeares and six moneths.*

2. *The heavens showring downe raine* in such unusuall abundance, as thereby the fruits which the earth hath brought forth are destroyed: especially in harvest time. We have few instances hereof in Scripture: For *Iudea* was under an hot climate: so as oft they wanted raine, but seldome had too much. Our Northerne, cold Regions of the world are most punished with over-much raine: which oft causeth dearth and famine. Yet that this unseasonable and overflowing abundance of water is ordered by God, is evident by that great instance of the [e] *generall deluge*: and by that extraordinary instance of [f] *thunder and raine*, that at *Samuels* prayer fell *in a day of wheat-harvest.* This phrase, [g] *A sweeping raine which leaveth no food*, sheweth that of old there was such immoderate raine as caused famine. And this speech of the Lord himselfe, [h] *I will raine an over-flowing raine, and great haile-stones*, sheweth, that God ordereth immoderate raine.

3. *Barrennesse of the earth.* For [i] God *bringeth forth food out of the earth.* And for their sustenance, [k] *The earth hath he given to the children of men.* If therefore the earth where men abide be barren, there must needs be dearth and famine. But it is the Lord that maketh a land barren. [l] *He turneth a fruitfull land into barrennesse.* In this respect it is said, [m] *Neither he that planteth is any thing, nor he that watereth: but God that giveth the increase.*

4. *Very sharpe winters*, extraordinary frosts, snow, haile, blasting, mildew, rotting of seed under the clods, and such like meanes as destroy corne and other fruits before they come to maturity for mans use. These are expresly noted to [n] cause famine, and to be [o] ordered by God.

5. [p] *Locusts, grashoppers, cater-pillars, canker-wormes, palmer-wormes*, and other like hurtfull creatures which oft by their

[c] Amos 4. 7.
[d] Iam. 5. 17. 1 King. 17. 1.
[e] Gen. 7. 11, 12.
[f] 1 Sam. 12. 17.
[g] Pro. 28. 3.
[h] Ezek. 38. 22.
[i] Psal. 104. 14.
[k] Psal. 115. 16.
[l] Psal. 107. 34.
[m] 1 Cor. 3. 7.
[n] 1 King. 8. 37. Ioel 1. 17.
[o] Amos 4. 9.
[p] Psal. 105. 34. Nah. 3. 15.

their innumerable multitudes eate up all the grasse, corne, herbes, and fruits of the earth whereby men and beasts are nourished: and so [q] cause famine. These God calleth his [r] *great army*. They are therefore at his command, disposed by him.

6. Enemies. These oft bring great famines: and that by [s] *destroying the increase of the earth*, and all manner of cattell, and leaving *no sustenance*: For they kill, and burne, and spoile all that they can, when they enter into others lands. Yea and by blocking up people within narrow compasses: girting and besieging their townes and cities, so as they can not go abroad to use any meanes for supply of their wants. The sorest famines that ever were, have beene caused this way. [t] Enemies long besieging a place, force the inclosed to eate *the flesh of asses, the dung of doves*, and any thing that they can chew or swallow. Yea, it forceth them [u] to eate *their owne children*. Now enemies which so afflict others, are Gods [x] *rod, staffe, axe, saw*, [y] *hammer*, [z] *sword*, * *servants*.

7. The plague. Many are thereby taken away: others moved to depart from their callings, and meanes of maintaining themselves, and providing for others. Whence followes penury and famine. We [a] oft in Scripture reade of plague and famine joyned together. For the one is a cause of the other. Famine breedeth pestilence: and pestilence causeth famine. [b] The ancient Græcians do set them out by words very like, which come from the same root.

8. Perishing of graine, fruit, and other kinds of food in store: or in the places where it is laid up. For it oft falleth out that *Monopolists*, and ingrossers of corne, and other commodities, do heape up, for their owne private gaine, all the provision they can get: which being so heaped together, by heate, or moisture, or some such other meanes, mustieth, putrifieth, and is made unfit for use: or by mice, rats, and other vermine is consumed: or by fire devoured: or some other way destroyed: whence followeth famine. That such courses of engrossing commodities have of

[q] Ioel 1.4.
[r] —— 2.25.

[s] Iudg.6.4.

[t] 2 King.6.25.
[u] Deut.28.53. 2 King.6.29.
[x] Isa.10.5,15.
[y] Ier.50.23.
[z] Isa.34.5,6. Ier.12.12.
* Ier.43.10.

Pestis fami implicata sæpissime grassatur. Niceph. Eccles. Hist. l.7. c.28.

[a] 1 King.8.37. Ezek.7.15. Ier.24.10.

[b] λιμὸς fames. λοιμὸς pestis. utrunque a λείπειν deficere. Vide supr. §.4. distinct.10.

of old bene uſed, is evident by this proverb, [c] *He that withdraweth corne the people ſhall curſe him.* That God hath an hand in the ſpoile of ſuch treaſures is evident by [d] Gods threatning to *ſpoile*, where there is *no end of ſtore.*

9. Deficiency of vertue in ſuch meanes as men have. This is compriſed under this phraſe of [e] *breaking the ſtaffe of bread:* and [f] *Taking away the whole ſtay of bread, and the whole ſtay of water.* That Metaphor is taken from an old man, who being not able to ſtand upright of himſelfe, hath a ſtaffe to leane upon, and thereby is ſupported: or from a tent which is held up by the ſtaffe in the midſt of it: if ye breake, or take away that ſtaffe or ſtay, downe will the old man, or the tent fall. This ſtaffe of bread, and ſtay of water, is that vertue which by the Divine providence is in them of nouriſhing ſuch as eate the one, and drink the other. It is therefore by ſome tranſlated, the ſtrength of bread, and the ſtrength of water. By others the vigour and power of bread and water. Take away this vertue from bread and water, they are as if they were not: of no uſe, of no benefit. Now it is God onely that gives, or takes away this ſtaffe: and in that reſpect cauſeth famine.

As in theſe, ſo in all other meanes of famine the Lord hath an over-ruling providence: ſo as theſe ſecondary cauſes give witneſſe to this, that God ſendeth famine: and that therefore God is to be ſought unto for removing, and taking away famine.

[c] Prov. 11. 26.

[d] Nah. 2. 9.

[e] Lev 26. 26. Pſal. 105. 16.

[f] Iſa. 3. 1.

Fortitudo panis, & fortitudo aquæ, Item robur panis & robur aquæ. Hier in Eſay 3. *Vis & vigor panis & aquæ.* Calvin in Iſay 3. 1. *Fulcimentum.* Vatab.

§. 23. *Of enquiring of God in and by his Word.*

Queſt. HOw may we now ſeeke of God? [a] The meanes of old uſed, are now no more of uſe.

Anſw. In generall, God requireth no other meanes of ſeeking him, then what he himſelfe hath ordained. In particular, we have as ſure and certaine a meanes for enquiring of God, as ever the Church had: which is his written Word. This meaneth he who ſaith, *We have a more ſure*

Habent ubi quærerent Christum. Habent, inquit, Moysen & Eliam, id est, Legem & Prophetas Christum prædicantes: secundum quod & alibi apertè, Scrutamini Scripturas, in quibus salutem speratis. Illæ enim de me loquuntur. Hic erit, Quærite & invenietis. Tertul. de Præscript. Hæret.

word, (2 *Pet.*1.19.) And he who long before that said, *To the law and to the testimony, If any speake not according to this word, it is because there is no light in them*, Isay 8.20. This was it which he, who in this text is said to enquire of the Lord, made his *counseller*, his *lamp and light*, *Psal.*119.24,105.

This oracle of God first declareth the causes of famine: wherof before. § 6. If hereunto we impartially bring the testimony of our owne conscience, we may soone find what causes hereof are in our selves: and how farre we in our persons have provoked the Lord to judge us. If further we bring a wise observation of the times wherein, and of the persons among whom we live, we may also find what are the common and publique causes of the judgements which God inflicteth.

2. This oracle sheweth what means may be used for well ordering or removing that judgement whereof the causes are found out. The means noted before, §. 8. are all prescribed in Gods Word.

3. It also revealeth such Divine promises of blessing a right use of such means as are therein prescribed, as we may with much confidence rest on a good issue.

Let this therfore be the generall use and close of all, that in famine and other like judgements we do as *David* is here noted to do, *enquire of the Lord*: enquire of him in and by his word: and withall, as *David* here also did, follow the directions prescribed by the Lord in his Word; then shall we be sure to have such an issue as David had, expressed in these words, *God was intreated for the land.*

2 Sam. 21.14.

§. 24. *Of*

§. 24. *Of the extremity of famine in the last siege of Ierusalem.*

BEcause reference is often made to the history of *Flavius Iosephus* of the warres of the Iewes concerning the extremity of famine in the last siege at Ierusalem, by the Romanes in the dayes of *Vespasian* the Emperour, I think it meet in the end of this Treatise distinctly to relate the said history so farre as it concerneth the famine.

The famine of the City, and the desperation of the theeves both increased alike, every day more and more; so that now there was no more corne found. Wherefore the seditious persons brake into the houses, and searched every corner for to find corne; and if after their search they found any, then they did beat the owners for denying it at the first; and if they found none, they tortured the housholders, as having more cunningly hidden it: And whosoever was yet strong of body and well liking, him they presently killed; for hereby they deemed him to have store of food, or els he should not have been in so good plight of body as he was. And they that were pined with famine, were by these barbarous seditious people slaine, who esteemed it no offence to kill them, who would shortly after die, though they were left alive. Many, both rich, and poore, secretly exchanged all that they had for one bushell of corne, and presently shutting themselves in the secretest roome of their houses, some of them did eate the corne as it was unground: others made bread thereof, as necessity and feare required. No man in the whole city sate downe to eate his meate on a table, but greedily taking it, not boiled from the fire, they (even raw as it was) did eate it. Most miserable was this manner of living, and a spectacle which none without teares was able to behold; for the strongest still got the most, and the weakest bewaild their misery: for now famine was the greatest calamity they endured. And nothing doth arme men more then shame: for during this famine no reverence was had towards any man: for wives tooke the meat even out of their husbands mouthes, and children from their parents,

Ioseph de Bello Iud. lib. 6. cap. 11.

Houses broken up and searched for corne.

All exchanged for bread.

Food snatched out of one anothers mouths.

rents, and mothers even from their infants, which was the moſt lamentable thing of all. No body had now any compaſſion, neither did they ſpare their deareſt infants, but ſuffered them to periſh even in their armes, taking from them the very drops of life. Yet could they not eate thus in ſuch ſecrecy, but preſently ſome came to take away from them that whereon they fed. For if in any place they ſaw any doore ſhut, preſently hereupon they conjectured that they in the houſe were eating meat, and forthwith breaking downe the doores, they came in; and taking them by the throat, they tooke the meat out of their mouthes already chewed, and ready to be ſwallowed downe. The old men were driven away, and not permitted to keepe and defend their food from being taken from them: the women were drawne up and downe by the haire of the head, for that they hid betweene their hands ſome part of their meat, and would not forgoe it. No pitie was now remaining, neither to old age, nor infancy, but they tooke young babes eating, their mouth full of meat, and not permitting it to be taken out of their mouthes, and threw them againſt the ground. Now if any one had prevented theſe theeves, and eaten their meat before they could come at them, then they were more cruell; and the other ſo much more tyrannouſly handled, as having committed ſome greater offence againſt them. They alſo deviſed moſt barbarous and cruell torments to extort food from others: for they thruſt ſticks or ſuch like into the cavity of mens yards, and ſharpe thorny rods into their fundaments: and it is abominable to heare what the people endured to make them confeſſe one loafe of bread, or one handfull of corne which they had hidden.

Cruelty uſed to get food.

Ibid.cap.14.

The reſtraint of liberty to paſſe in and out of the City tooke from the Iewes all hope of ſafety, and the famine now increaſing, conſumed whole houſholds and families, and the houſes were full of dead women and infants: and the ſtreets filled with the dead bodies of old men: And the young men ſwollen like dead mens ſhadowes, walked in the market place, and fell downe dead where it happened.

Multitudes die of famine.

And

And now the multitude of dead bodies was so great, that they which were alive could not bury them, neither cared they for burying them, being now uncertaine what should betide themselves. And many endeavouring to bury others, fell downe themselves dead upon them as they were burying them. And many being yet alive, went unto their graves, and there died. Yet for all this calamity was there no weeping nor lamentation, for famine overcame all affections. And they who were yet living, without teares beheld those, who being dead, were now at rest before them. There was no noise heard within the Citie, and the still night found all full of dead bodies: and which was most miserable of all, the theeves at night came and tooke away that which covered the dead bodies nakednesse, and went laughing away, and in their bodies they proved their swords, and upon pleasure onely thrust many through yet breathing. Yet if any have desired them to kill him, or to lend him a sword to kill himselfe, that so he might escape the famine, they denied him.

Death desired by the famished.

What need I recount every particular miserie? *Manneus* the sonne of *Lazarus* flying to *Titus* out of the gate, that was committed unto his custody, and yeelding himself unto him, recounted unto *Titus*, that from the time that the *Romans* army was placed neare the City, from the foureteenth day of Aprill, unto the first of Iuly, were carried out of that gate he kept, a hundred, fifteene thousand, and fourescore dead bodies; yet was not he the keeper of the gate, but being appointed to pay for the burying of the dead at the charges of the City, was forced to number the dead bodies. For others were buried by their parents, and this was their buriall, to cast them out of the City, and there let them lie. And certaine noble men flying unto *Titus* after him, reported that there were dead in all the City six hundred thousand poore folks which were cast out of the gates, and the others that died were innumerable: and that when so many died that they were not able to burie them, that then they gathered their bodies together in the greatest

Ibid. cap. 6.

Multitude die of famine.

houſes adjoyning, and there ſhut them up. And that a buſhell of corne was ſold for a talent, which is ſix hundred crownes: and that after the City was compaſſed with a wall that now they could not go out to gather any more herbs, many were driven to that neceſſity, that they raked ſinkes and privies to finde old dung of oxen to eate; and ſo the dung that was loathſome to behold, was their meate.

Dung eaten.

Ibid.lib.7.cap. 7,8.

An infinite multitude periſhed within the City thorow famine, ſo that they could not be numbered: for in every place where any ſhew or ſigne of food was, preſently aroſe a battell, and the deareſt friends of all now fought one with another, to take the food from other poore ſoules, neither did they believe them that were now a dying for famine, but the theeves ſearched them, whom they ſaw yeelding up the ghoſt, thinking that they dying for famine, had hid about them ſome food, but they were deceived of their hope, being like mad dogs, greedy of meate, and fell againſt the doores like drunken men, ſearching the ſelf-ſame houſes twice or thrice together in deſperation, and for very penury they eate whatſoever they light upon, gathering ſuch things to eat, as the moſt filthy living creatures in the world would have loathed. In briefe, they did eate their girdles and ſhoes, and the skins that covered their ſhields, ſo that a little of old hay was ſold for foure Attiques. But what need is it to ſhew the ſharpneſſe of this famine by things that want life? I will recount an act never heard of, neither amongſt the Greekes, nor any other barbarous people, horrible to be rehearſed, and incredible, ſo that I would willingly omit this calamity, leaſt poſterity ſhould thinke I lie, had I not many witneſſes hereof, and perhaps ſhould incurre reprehenſion, not fully recounting all accidents of them that are dead.

Food violently ſnatched away

Things loathed eaten.

A certaine woman named *Mary*, dwelling beyond *Iordane*, the daughter of *Eleazar* of the towne of *Vitezokia*, which ſignifieth the houſe of *Hyſope*, deſcended of noble and rich parentage, flying with the reſt unto Ieruſalem, was there

A mother kils and eates her owne child.

there with them beſieged. Her other goods the tyrants had taken from her, which ſhe had brought from beyond the river into the City, and whatſoever being hid, eſcaped their hands, the theeves daily came into her houſe, and tooke it away, whereat the woman greatly moved, curſed them, and with hard ſpeeches animated them the more againſt her, yet no man either for anger or compaſſion would kill her, but ſuffered her to live to get them meate, but now could ſhe get no more, and famine invaded her with rage and anger more then danger. Wherefore by rage and neceſſity ſhe was compelled to do that which nature abhorred, and taking her ſonne unto whom ſhe then gave ſucke, O miſerable child (quoth ſhe) in warre, famine, and ſedition, for which of theſe ſhall I keepe thee? If thou continue amongſt the Romans, thou ſhalt be made a ſlave, yet famine will prevent bondage; or elſe ſedition worſe then them both. Be therefore meate for me, a terrour unto the ſeditious, a tragicall ſtory to be ſpoken of by poſterity, and that which is onely yet heard of amongſt the calamities of the Iewes. Having thus ſpoken, ſhe ſlue her ſonne, and did ſeeth the one halfe of him, and did eate it, the reſt ſhe reſerved covered. Preſently came the ſeditious, ſmelling the ſent of that execrable meat, threatning preſently to kill her, except ſhe forthwith brought ſome of that unto them which ſhe had prepared. Then ſhe anſwered that ſhe had reſerved a good portion thereof for them, and preſently uncovered that part of her ſonne which ſhe had left uneaten; at which ſight they trembled, and a horrour fell upon them. But the woman ſaid, this is truly my ſonne, and my doing, eat you of it, for I my ſelfe have eaten thereof. Be not more effeminate then a woman, nor more mercifull then a mother. If Religion make you refuſe this my ſacrifice, I have already eaten of it, and will eate the reſt. Then the ſeditious departed, hereat onely trembling, and ſcarcely permitting this meate to the mother. Preſently the report of this hainous crime was bruited all about the City, and every man having before his eyes this execrable fact, trembled as though himſelfe

Chryſ. adverſ. vitup. vitæ monaſt. l. 1. Euſeb Hiſt. Eccleſ. l. 3. c. 6. Niceph. Hiſt. Eccleſ l. 3 c. 7.

ſelfe had done it. And now all that were vexed with this famine, haſtned their owne deaths, and he was accounted happy that died before he felt this famine.

This hiſtory of a mothers eating her own child, is related alſo by *Chryſoſtome*, *Euſebius*, *Nicephorus*, and other ancients.

§. 25. *Of extremity of famine, where were no invaſions of enemies, nor ſieges, but immediately from Gods hand.*

TO the fore-mentioned extremity of famine cauſed in *Ieruſalem*, by reaſon of enemies blocking them up, it will not be unſeaſonable to adde a relation, out of our Eccleſiaſticall hiſtories of extreme famine where were no enemies: that we who perhaps do (by reaſon of our long continued peace) thinke our ſelves ſecure enough from feare of enemies, may notwithſtanding feare Gods more immediate revenging hand, even by famine now beginning, after that the plague is mitigated. The hiſtory is this.

Euſeb Eccleſ. Hiſt l. 9. c. 8. Niceph, Eccleſ. Hiſt l. 7. c. 28. Famine and Plague together.

Deareſt things ſold for ſlender food.

Vnwholſome things eaten. Noble women forced to beg.

The inhabitants of the cities of *Maximinus*, ſore pined away with famine and peſtilence, ſo that one meaſure of wheat was ſold for two thouſand and fifty Attiques. An infinite number died throughout the Cities, but more throughout the countries and villages, ſo that now the ſundry and ancient demaines of husbandmen were in a manner quite done away, for that all ſuddenly through want of food and grievous malady of the Peſtilence were periſhed. Many therefore ſought to ſell unto the wealthier ſort, for moſt ſlender food, the deareſt things they enjoyed. Others ſelling their poſſeſſions by peeces, fell at length into the miſerable perill of extreme poverty: others gnawing the ſmall ſhreded tops of greene graſſe, and withall confuſedly feeding on certaine venomous herbes, uſed them for food, whereby the healthy conſtitution of the body was periſhed and turned to poiſon. Diverſe noble women throughout the cities, driven

driven to extreme need and neceſſity, went a begging into the country, ſhewing forth by their reverend countenance and more gorgeous apparell, an example of that ancient and free manner of feeding: Certaine others whoſe ſtrength was dried up, tottering to and fro, nodding and ſliding much like carved pictures without life, being not able to ſtand, fell downe flat in the midſt of the ſtreets, groveling upon the ground, with their faces upward, and ſtretched out armes, making humble ſupplication that ſome one would reach them a little peece of bread: and thus lying in extremity, ready to yeeld up the ghoſt, cried out that they were hungry, being onely able to utter theſe words. Others which ſeemed to be of the wealthier ſort, amazed at the multitude of beggers, after they had diſtributed infinitely, they put on an unmercifull and ſturdy mind, fearing leaſt they ſhould ſhortly ſuffer the like need with them that craved. Wherefore in the midſt of the market place, and throughout narrow lanes, the dead and bare carcaſſes lay many dayes unburied, and caſt along, which yeelded a miſerable ſpectacle to the beholders. Yea many became food unto dogs, for which cauſe chiefly ſuch as lived, turned themſelves to kill dogs, fearing leaſt they ſhould become mad, and turne themſelves to teare in peeces and devoure men. And no leſſe truly did the plague ſpoile every houſe and age, but ſpecially devouring them whom famine through want of food could not deſtroy. Therefore the rich, the Princes, the Preſidents, and many of the Magiſtrates, as fit people for a peſtilent diſeaſe (becauſe they were not pinched with penury) ſuffered a ſharpe and moſt ſwift death. All ſounded of lamentation, throughout every narrow lane, the market places and ſtreets. There was nothing to be ſeene but weeping, together with their wonted pipes, and the reſt of Minſtrels noiſe. Death after this (waging battell with double armour, to wit, with famine and peſtilence) deſtroyed in ſhort ſpace whole families.

Cries of the ſtarved.

Famine makes unmercifull.

Dead lie in ſtreets.

Men food for dogs.

Plague kils ſuch as are kept from famine.

§. 26. Of

§. 26. *Of famines in England.*

TO other instances of great famines let me adde such as have hapned in *England*: that therby we may the better discern what we in this our owne country are subject unto.

Stow in his generall Chrō of Engl. In the 5. yeare of W. Conq. 1069.

In *King William the Conquerours* daies there was such a dearth thorow all *England*, especially thorow *Northumberland*, and the countries next adjoyning, that men were faine to eate horse-flesh, cats, dogs, and mans flesh. For all the land that lay betwixt *Durham* and *Yorke* lay waste without Inhabitants, and people to till the ground for the space of nine yeares, except onely the territory of *Beverlake*.

Ibid. H. 3. 18. 1234. Vermine in corne hoorded up in time of dearth.

In *King Henry the thirds* raigne was a great dearth and pestilence: so that many poore folks died for want of victuals: and the rich men were striken with covetousnesse, that they would not relieve them. Amongst these is to be noted *Walter Grey*, Arch-Bishop of *Yorke*, whose corne being five yeares old, doubting the same to be destroyed by vermine, he commanded to deliver it to the husbandmen that dwelt in his mannours, upon condition to pay as much new corne after harvest; and would give none to the poore for Gods sake. But when men came to a great stack of corne nigh to the towne of *Ripon* belonging to the said Arch-bishop, there appeared in the sheaves all over the heads of wormes, serpents, and toads. And the Bailiffes were forced to build an high wall round about the corne, and then to set it on fire, least the venomous wormes should have gone out and poysoned the corne in other places.

Ibid. Edw. 2. 9. 1315. Dearth thorow abundance of raine in harvest. Horses, dogs, children, men eaten.

In *King Edward the second* his daies a great dearth increased through the abundance of raine that fell in harvest, so that a quarter of wheat was sold before Mid-sommer for 30 shillings, and after, for 40 shillings. An high rate in those daies. The beasts and cattell also, by the corrupt grasse whereof they fed, died: whereby it came to passe, that the eating of flesh was suspected of all men. For flesh of beast not corrupted was hard to find. Horse-flesh was counted great

great delicates. The poore ſtole fat dogs to eate. Some (as it was ſaid) compelled thorow famine in hid places, did eat the fleſh of their owne children: and ſome ſtole others which they devoured. Theeves that were in priſon did plucke in peeces thoſe that were newly brought amongſt them, and greedily devoured them halfe alive.

When *Henry* 6. raigned, ſcarcity and deareneſſe of corne forced men to eate beanes, peaſe, and barley, more then in an hundred yeares before. Bread-corne was ſo ſcarce in *England*, that poore people made them bread of Fern-roots. Ibid. H. 6. 18. 1440.

In the time of *King Henry the eight* there fell ſuch raine in November and December, as thereof enſued great flouds, which deſtroyed corn-fields, paſtures, and beaſts. Then was it dry till the 12 of Aprill: and from that time it rained every day and night till the third of Iune, whereby corne failed ſore in the yeare following. Ibid H. 8. 18. 1527. Famine cauſed by much raine.

Againe in the time of the ſaid *King*, ſuch ſcarcity of bread was in *London*, and in all *England*, that many died for default thereof. The King of his goodneſſe ſent to the City of his owne proviſion 600. quarters, or elſe for one weeke there had beene little bread. The bread-carts comming from *Stratford-Bow* towards *London*, were met at *Mile-end* by the Citizens: ſo that the *Major* and *Sheriffs* were forced to go and reſcue the ſaid carts, and to ſee them brought to the markets appointed. Ibid. H. 8. 19. A preſident for Princes.

Many more inſtances of exceeding great dearth in other Kings times might be added, but theſe are ſufficient.

§. 27. *Of uſes to be made of the terribleneſſe of famine.*

BY the forementioned inſtances of famines in this our land, it is manifeſted what may befall us: how patient the Lord is toward us: what cauſe we have to feare God, and to take heed how we provoke him to inflict even this judgement, which may prove very fearefull, as hath beene proved: and finally, how it ſtandeth us in hand, when there is cauſe to feare a famine, or when a famine is begun, to ſearch

search out the causes thereof, to confesse before God our sinnes, to turne from them, humbly, heartily, earnestly, extraordinarily, with weeping, fasting, and prayers to supplicate mercy of the Divine Majesty. We have a late evidence of the efficacy of such meanes used. For in the yeare 1626 it rained all the spring, and all the summer day after day for the most part, untill the second of August, on which day by publique Proclamation a Fast was solemnly kept thorow-out the whole Realme of *England*, and Principality of *Wales*, as it had by the same Proclamation beene solemnized in the Cities of *London* and *Westminster* and places adjacent, on the fift day of Iuly before. On the said second of August the skie cleared, and raine was restrained, till all the harvest was ended: Which proved a most plentifull Harvest. Thus the famine threatned and much feared was with-held. So as Gods ordinances duly and rightly used are now as effectuall as ever they were.

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Word *of God rejected cauſe famine.* 140.141

FINIS.

THE CHVRCHES CONQVEST over the Sword.

Set out on *Exod.* Chap. 17. Verſ. 8, &c. to the end of the Chapter.

§. 1. *Of the Reſolution of the whole Hiſtorie.*

THE hiſtory of the *Iſraelites* in the wilderneſſe is a viſible repreſentation of Gods governing his Church in this world. The Apoſtle therefore having culled out ſundry choice inſtances, maketh this inference upon them, *Theſe things were our examples.* And this, *Theſe things hapned to them for enſamples: and they are written for our admonition, upon whom the ends of the world are come.* Wherefore, as other hiſtories of holy Scripture, ſo theſe eſpecially, are to be read and heard, not as meere records of ancient times, but as preſidents wherein we may learne what God expects of us, and what we may expect of him. 1. Cor. 10. 6. 11.

Among other particulars, the hiſtory recorded in the

latter part of the 17. chapter of *Exodus*, from the beginning of the 8. verse, to the end of the chapter, is very remarkable in it selfe, and very seasonable for our times, wherin so many *Amalakites* assault the *Israel* of God.

The Summe of this historie is
A Narration of a glorious victorie.

The parts are two { 1. A Description of the *Battell*. 2. A Declaration of the *Event*.

In setting out the *Battell*, he sheweth { 1. The *Assault*. 2. The *Defence*.

The *Assault* is { 1. Expressed in two words { *Came*. *Fought*. 2. Amplified by the { *Persons*. *Place*.

Vers. 8. Then came Amalek and fought with Israel in Rephidim.

The *Persons* are { Assaulting. *Amalek*. Assaulted. *Israel*.

The *Place* was *Rephidim*.

In the *Defence* are noted { 1. The *Meanes*. 2. The *Successe*.

The *Meanes* are of two sorts { 1. *Externall*. 2. *Internall*.

The *Externall* meanes are set out by { a *charge*, vers. 9. *obedience* thereto, vers. 10.

Vers. 9. And Moses said unto Ioshua, Choose us out men, and go out, fight with Amalek.

The *Internall* by { *Promise*. vers. 9. *Performance*. vers. 10.

In the *Charge* are expressed the { *Persons*. *Matter*.

The *Persons* { *Giving* { The charge, { *Moses* *Receiving* { *Ioshua*.

The Matter is { 1. To *prepare* for warre. *Choose us out men*. 2. To *wage* warre { *Go out*. *Fight with Amalek*.

To morrow I will stand on the top of the hill with the rod of God in mine hand.

The more to encourage *Ioshua* hereunto, *Moses* addeth his promise of using internall means. In which promise are foure observable points.

1. The *Action* promised. *I will stand.*

2. The

2. The *Time* when. *To morrow.*

3. The *Place* where. *On the top of the hill.*

4. The *Instrument* with which. *With the rod of God in mine hand.*

Ioshuahs obedience to the fore-mentioned charge being every way answerable thereto, is set downe,

1. Generally. *So Ioshua did as Moses had said unto him.*

2. Particularly in the most principall branch thereof, *And fought against Amalek.*

The Performance of the Promise is { 1. *Generally* propounded. 2. *Particularly* exemplified.

In the *Generall* we have { 1. The *Persons.* 2. The *Preparation.*

The *Persons* are { Principall. *Moses.* Assisting. { *Aaron.* *Hur.*

The Preparation is by ascending to a fit place where they might see the Armies. They *went up to the top of the hill.*

Before the particular exemplification of the foresaid promise, The *Issue* thereof is inserted; which is different according to the occasionall signes. Here therefore are

1. *Two differing signes.*

2. *Two differing issues.*

Both these do answer each the other.

The first signe is of a steddy faith, *Moses held up his hand.*

The second is of a weake faith, *He let downe his hand.*

1. The issue answerable to the first is that *Israel prevailed.*

2. The issue answerable to the second, that *Amalek prevailed.*

In the particular exemplification of the performance of the foresaid promise the *actions* of two sorts of persons are described.

1. Of the Principall: *Moses.*

Verse. 10. So Ioshua did as Moses had said unto him, and fought with Amalek. And Moses, Aaron, and Hur went up to the top of the hill.

Verse. 11. And it came to passe when Moses held up his hand that Israel prevailed: and when he let downe his hand Amalek prevailed.

Verse. 12. And Moses hands were heavy, and they tooke a stone and put it under him, and he sate thereon: and Aaron and Hur stayed up his hands, the one on the one side, and the the other on the other side: and his hands were steddy unto the going downe of the Sun.

2. Of the Assistants { *Aaron.* *Hur.*

The Actions of the *Principall* are actions of { 1. *Weaknes.* 2. *Steddines*

His *Action of weakneſſe* was before expreſſed, verſ.10. (*He let downe his hand*) but is here implied,

1. By the *cauſe* thereof, *Moſes hands were heavie.*

2. By the *meanes* he uſed. *He ſate on a ſtone.*

The *Actions* of the *Aſſiſtants* are of two ſorts. Both which are amplified by the benefit that thereupon followed.

The *firſt kind of action* was to procure him eaſe, in two phraſes { 1. *They tooke a ſtone.* 2. *They put it under him.*

The *ſecond* was, to *aſſiſt* him themſelves.

In this latter is expreſſed

1. The *Matter*, what they did. *Aaron and Hur ſtaid up his hands.*

2. The Manner, how they did it. *The one on the one ſide, and the other on the other.*

In the benefit that followed thereon, is noted

1. The *Steddineſſe* of the Principall. *His hands were ſteddy.*

2. The *Continuance* thereof. *Untill the going downe of the Sun.*

Verſ.13. And Ioſhua diſcomfited Amalek and his people with the edge of the ſword.

The *Succeſſe* was very ſucceſſefull. It was *Victory*: which is

1. *Implied*, in this word *diſcomfited.*

2. *Amplified* by the { *Perſons.* *Meanes.*

The *Perſons* are the { Conquerour. *Ioſhua.* Conquered { *Amalek* *His people.*

Verſ.14. And the Lord ſaid unto Moſes, write this for a memorial in a booke, and rehearſe it in the eares of Ioſhua.

The *Means* was, *with the edge of the ſword.*

The *Event* following upon this *Battell*, was a Memoriall of it.

The *Memoriall* was of two kinds.

One enjoyned by *God.*

The other made by *Moſes.*

In

In the former there is { 1. *A charge.* 2. *A reason* thereof.

In the Charge we have { 1. The *Persons.* 2. The *Matter.*

1. The Person *who* gave the charge. *God.*
2. The Person *to whom* it was given. *Moses.*

The Matter consisteth of two branches. The former noteth { 1. The *thing* enjoyned. 2. The *end* thereof.

In the thing enjoyned is noted { 1. The action. *Write this.* 2. The Instrument wherein. *In a booke.* The *end* is, *For a Memoriall.*

The latter noteth { 1. The *action* to be done. *Rehearse it* 2. The *person* before whom. *In the eares of Ioshua.*

The *Reason* is taken from Gods purpose against *Amalek*, which was utterly to root him out.

In setting downe hereof are noted the { *Persons* *Action.*

The *Persons* are { 1. Destroying, God. *I will.* 2. Destroyed. *Amalek.*

The *Action* is a severe judgement. Whereof we have { 1. The kind. *Put out the remembrance.* 2. The extent. *Vtterly from under heaven.*

The *Memoriall* made by *Moses* is { 1. *Related.* vers. 15. 2. *Iustified.* vers. 16.

In the Relation is expressed
1. The Thing done. *Moses built an altar.*
2. The Title given to it. *He called the name of it Iehovah-Nissi.*

The *Memoriall* which *Moses* made is *Iustified* by the *Reason* thereof. Which is 1. *Generally* implied in these words. *For he said, Because.* 2. *Particularly expressed*, and taken from Gods implacable wrath against *Amalek.* In expressing whereof is declared
1. The *Ratification* } of the Doome.
2. The *Aggravation* }

For I will utterly put out the remembrance of Amalek from under heaven.

Vers. 15. And Moses built an altar, and called the name of it Iehovah-Nissi.

Vers. 16. For he said, Because the Lord hath sworn that the Lord will have war with Amalek from generation to generation.

The *Ratification* is by Gods oath. *The Lord hath sworne.*
The *Aggravation* is
1. By the *kinde* of judgement. *The Lord will have warre with Amalek.*
2. By the *Continuance* of it. *From generation to generation.*

§. 2. *Of Amaleks malice against Israel.*

EXOD. XVII. VIII.

And Amalek came, and fought with Israel in Riphidim.

THe first point in the *Narration* of this *glorious victory*, is the *Assault*. Wherein the *Assaulter*, *Assault*, *Assaulted*, and *Place of Assault* being all expressed, I will begin with the *Assaulter*, who is here said to be *Amalek*.

As his name was, so was he. The name *Amalek* hath a double notation applied to it. The first is this, *a smiting people*. The other, which is given by an ancient Father, is this, *A King of the wicked*. That which shall further be spoken of *Amalek*, will give evidence to both these notations, and demonstrate that he was *a smiting people*, and *a King of the wicked*.

עמלק componi videtur à עם populo, & לקק Chald. in Hiphil, *percussit. Atq; ita dicitur, populus percutiens*, Ambr. Hexæm. l. 1. c. 4. *sic, Per interpretationem, Amalech, rex accipitur iniquorum.*

Who meant by Amalek.

Amalek (as also *Israel*) is a collective word: it comprised under it the posterity of *Amalek*, even that people, that nation that descended from him. Now *Amalek*, the man that was the first head, and stock of this distinct nation, from whom the name was primarily taken, was *Esaus* grand-child, or *nephew*, For *Amalek* was the sonne of *Eliphaz*, and *Eliphaz* the sonne of *Esau*, and *Esau* the sonne of *Isaak*, and brother of *Iaakob*, who was also called *Israel*. So as the *Amalakites* were within three degrees of the same stock whereof *Israel* was.

Gen. 36. 4, 12. 1 Chro. 1. 34, 35, 36.

1. *Ob.* The posterity of *Esau* were called *Edomites*. How then can the *Amalakites* be thought to come from *Esau?*

Gen. 36 8, 9. — 25. 30.

Ans. The legitimate posterity, such as were borne of his wives,

wives, or his sonnes wives, were indeed called *Edomites*. But *Amalek* was the sonne of *Esaus* sonne by a concubine: and therefore severed from *Esaus* stock: so as he himself was counted head of a stock. Gen 36.12.

2. *Ob.* *Moses* maketh mention of the *Amalakites* above an hundred yeares before *Amalek* the sonne of *Elipha z* was borne. Gen.14.7.

Ans. *Moses* useth that title *Amalakites* by way of *Anticipation*: which is to give that name to a place, or to the Inhabitants of a place, whereby they were called, when the history that maketh mention of them was written, though at that time whereof the history writeth they were not so called. Now *Moses* lived long after *Amalek* was borne: and because the posterity of *Amalek* in *Moses* his time lived in that country which *Cheder-laomer* and the Kings which were with him, destroyed, he saith that *they destroyed the country of the Amalakites*; that is, the Country where the *Amalakites* afterwards dwelt. *Kadesh* is so named in that place. * Such figurative phrases are frequent in Scripture. *De exemplis Anticipationis tum nominum tum rerum*, vide Prolegomina Perkinsi præfixa Harmoniæ Bibl. *Gen.21.14,31

It remaines then that the *Amalakites* and *Israelites* came all from *Isaak*: so as in relation to him they were of the same stock. Yet were the *Amalakites* as malicious enemies against the *Israelites* as ever were any. He therefore spake a truth, that said, *Amalek carieth the shape of the Devill.* Of their enmity the Holy Ghost giveth these evidences. *Amalech figuram portat Diaboli.* Cypr de Exhort. Mort. cap.8.

1. They were the first that enemie-like set upon *Israel*, after their escape out of *Egypt* thorow the Red Sea. This *Balaam* acknowledgeth where he saith, *Amalek was the first of the nations*, meaning (as our last English Translators have noted in the margin of that place) *The first that warred against Israel.* Evidences of Amaleks malice against Israel. Num.24.20.

2. They could not long keepe in their malicious mind against *Israel*: for before the third moneth of their being in the wilderneese they assault them.

3. They set upon *Israel* without any cause, or provocation on *Israels* part. *Israel* had not as yet taken armes against any. Exo 19.1.

1 Sam.15.2. Deut.25.18.

4. What they did they did most basely. For *they laid wait for Israel in the way when he came up from Egypt: and smote the hindmost of them: even all that were feeble behind them, when they were faint and weary.*

5. Notwithstanding that they were here discomfited by *Israel*, yet after this they take advantage against them: and when some of *Israel* went up to the top of the hill without *Moses* their guide, and the *Arke* their confidence, the *Amalakites with the Canaanites smote them, and discomfited them euen to Hormah.*

Num.14.45.

Iudg 3.12,13.

6. They joyned with the *King of Moab, and with the children of Ammon, and went and smote Israel.*

Iudg 6.3,4.

7. They joyned with the *Midianites*, and with the *children of the East* to spoile *Israel*, leaving them *no sustenance, nor sheep, nor oxe, nor asse.*

Iudg.10.12.

1 Sam.15.33.

8. The answer which *God* made to *Israel* in these words, *The Zidonians, and the Amalakites, and Maonites did oppresse you*, &c. And this phrase which *Samuel* useth to *Agag, thy sword hath made women childlesse*, imply many mischiefs which *Amalek* did to *Israel.*

1 Sam.30.1,&c

9. In *Davids* absence, and while the *Israelites* are in camp against the *Philistines*, the *Amalakites* invade *Ziklag* that belonged to *David*, and burne it, and take the women captive, and go away with all the spoile thereof.

Est.3.1.

10. *Haman* that cruell enemy of the *Iewes*, who sought utterly to root out the whole nation, was an *Amalakite.* For their Kings were called *Agag*, as the *Egyptian* Kings, *Pharaoh.* Hereupon is *Haman* stiled an *Agagite*, who was an *Amalakite.*

Psal.83.7.

11. The Psalmist putteth them into the Catalogue of *Israels* implacable enemies.

Exo.17.16.

12. Gods *oath* against them giveth evidence of their malicious mind against *Israel.*

—— 14. Deut.25.17. 1 Sam.15.3,26 —— 28.18.

13. So do the many charges which God giveth for their utter destruction: and Gods displeasure against *Saul* for sparing them.

These evidences do sufficiently shew what malice *Amalek* had

had against *Israel*: whereof no just cause was given on *Israels* part: but such as these on *Amaleks* part.

1. The brood was a bastard brood. It issued from an illegitimate stock. Now commonly such as are basely borne, even they and their issue are of ill dispositions. Instance *Ismael*, *Ammon*, *Moab*, *Abimelech* the base sonne of *Ierubbaal*, and many others. God therefore would not have *a bastard enter into his congregation, even to his tenth generation.* Reasons of Amaleks hatred of Israel Gen.36.12. Deut.23.2.

2. The inveterate hatred of their ancient predecessour *Esau* against *Iacob* was propagated to this his posterity. Gen.27.41.

3. There was no *feare of God* in them. Now where no feare of God is, there is no restraint of malice, or of any other corruption. Deut.25.18. Gen.20.11.

4. The divine blessing which accompanied *Israel*: for an envious eye is evill because of others good. Mat.20.15.

5. The *Arabians* (among whom the *Amalakites* are reckoned) living much on spoile, the *Amalakites* saw that good booties might be had from *Israel*: and at this time they well understood what jewels and treasures *Israel* had brought out of *Egypt*.

6. The *Amalakites* had forsaken the *God of Abraham, Isaac, and Iacob*, whom *Israel* still professed: and so were of a contrary religion.

From that which hath been delivered concerning *Amaleks* malice, this may well be inferred, that Malice is the fountaine of all evill. *Malicia fons peccati est.* Amb. Serm. 15 in Psal. 118. v. 3.

§ 3. *Of inveterate hatred.*

THe implacable hatred of the *Amalakites* giveth evidence, that

Inveterate hatred is hardly satisfied. It endeth not with a mans life, but is oft propagated to posterity. *Amalek* received it from his grand-father *Esau*, and propagated it to his posterity. The forementioned instances give abundant proof hereof. The like may be exemplified in the other branch of *Esaus* *Malicia sive sine sit.* Hier. Coment. in Eccles. *Malicia nunquam corrigitur, maximè eorum qui proposito malo peccent.* Chrys. Dominic. 22 post Pentecost.

Esaus posterity, the *Edomites*; and in the *Ishmaelites* and *Hagarens*, the of-spring of *Hagar*, *Abrahams* concubine: and in the *Moabites* and *Ammonites*, the progenie of *Lot*. The Prophets are full of expostulations and exclamations against all these, for their bitter hatred against *Israel*, manifested by all the occasions that they could take of doing any mischiefe unto them. Though there was a nearer propinquity betwixt all these and the *Iewes*, then betwixt them and other nations, yet their hatred was more against the *Iewes* then against any other nation; so as they were ready to joyne with others against the *Iewes*, and when by others the Iewes had beene overthrowne and captivated, they would insult. How implacable and insatiable was the hatred of the *Priests*, *Scribes*, *Pharisies*, and other *Iewes* against *Christ* and his *Apostles*? To omit the many instances that for proofe hereof might be gathered out of the histories of the *Evangelists*, of the *Acts of the Apostles*, S^t. *Paul* beareth this witnesse against them, *They killed the Lord Iesus, and their owne Prophets, and have persecuted us*, &c. Ecclesiasticall histories give instances of like hatred and malice of others in succeeding ages. And we in our age have found wofull experience of as much in the hatred of Papists and others against us.

Psal. 83.6,7. Ier. 48.27. —49.1. Ezek. 25.3,&c Am. 1.11,13. Obad 10. Zeph. 2.8,9.

1 Thes. 2.15.

Malice of an increasing nature.

Wrathfull and revengefull affections, whereof malice and hatred are not the least, are of a spreading and increasing nature: like fire, the longer it continueth (especially having matter to work upon) the further it spreadeth it selfe, and the hotter it waxeth. But the fore-named affections can never want fuell. Goodnesse it selfe, by reason of the malignant disposition of such as are malicious, becomes fuell to the fire of malice and hatred. These fiery affections therefore may fitly and justly be added to the number of those things that are *never satisfied*, nor will say, *It is enough.* (*Pro.* 30.15.) Especially against truth and vertue is malice alwaies mad.

Semper contra virtutem insanit malicia. Chrys. in Gen. 6. Hom 23.

The power of Sathan, and depth of corruption in naturall men.

Both the power which the God of this world hath over the men of this world, and also the deep rooting that corruption

ruption hath taken in the hearts of naturall men, is hereby manifested. That which so farre spreadeth it selfe, which so long continueth, which is so unsatiable, as we heard malice and hatred to be, must needs have fast and deep rooting. And the fire which is ever and anon flaming forth, must needs be blowne up by some means or other. Now the Devill is he, that is ready at all turnes, where he observeth fire to be, to blow it up. And, where he is suffered so incessantly to incense the fire of malice, what can we els thinke but that he there beareth a great sway; yea that he hath the whole rule? A matter of much humiliation. For what is more contrary to the Divine nature? Surely in this respect there is a great gulfe betwixt it and us. For where he is alwaies delighted in doing good, on the contrary, the pernicious affection of malice doth worke in us a desire to do wrong even to such as are harmlesse.

Quid longius à voluntate diuinâ quam malicia? Planè chaos magnum inter nos & illam firmatum est in hac parte: cum semper eum delectet præstare beneficia, & ingratis nobis è contra suggerat affectio crudelissima & innoxijs velle nocere. Bern. in Quadrag. Serm 6.

How wise and circumspect ought we to be, that are of the Church of God, so long as we live in this world, that we give not unnecessary advantages to such malicious persons, whose wrath is implacable, whose hatred is unsatiable? So long as there are *Israelites* in the world, there wilbe *Amalakites*. So long as there are people that professe the name of the true God, there wilbe malicious enemies that for their profession sake will worke them all the mischiefe that possibly they can. As there is a direct contrariety betwixt truth and errour, so there is an imbred antipathy betwixt professours and maintainers of the one and the other (as is betwixt the wolfe and the lambe) by reason of that malicious and mischievous disposition that is in enemies of the truth. The neerest bonds of nature are in this case little or nothing regarded. For, *the brother will betray the brother to death: and the father the sonne: and the children will rise against the parents, and cause them to die.*

Others malice must make us the more wary

Mat. 10. 21.

Among other reasons of this immortall fewde against worshippers of the true God, and professours of the true Religion, this is one of the chiefe, that Truth is a light, that discovereth the evils that lie hid in darkenesse. Now the nearer

nearer that such as are of the light are to such as live in darknesse, the more conspicuously are their evill deeds discovered: which makes them the more fret and fume.

What wonder is it, if the like fall out in our daies? Before our daies it was so: and after our daies it is like to be so, *Papists* to *Protestants* are as *Amalakites* to *Israelites*. We see therefore that no propinquity of country, kindred, neighbour-hood, or the like, can restraine their malice, but they are ready to take all advantages they can against us. Their profession being palpable *Antichristianisme*, this their malice against us is an evidence that our Religion is true, and Orthodoxe Christianity: which may minister unto us no small comfort against their bitter hatred of us.

§. 4. *Of undue beginning warre.*

II. THe evidence of the Amalakites malice is noted in these two words, *came, fought*. The first word, [a] *came*, implieth that the *Amalakites* first set upon the *Israelites*. The other, *and fought*, importeth an hostile attempt against them, whereby the *Amalakites* thought to have utterly destroyed the *Israelites*. [b] The word signifieth to devoure and consume, as well as to fight against; or to joyne both together, it signifieth by fighting to consume. In allusion whereunto *David* saith of the ordinary instrument of war, [c] *The sword devoureth one as well as another*. And where [d] *Moses* speaketh of *devouring*, he useth this word.

From this evidence of their malice we may inferre, that

It is a property of a malicious enemy first to seeke others destruction: or causelesly to begin warre. This is noted as an evidence of the malicious mind of the [e] *Egyptians*, [f] *Canaanites*, [g] *Amorites*, and of all those enemies which invaded and annoyed the *Israelites*, in the time of the *Judges* and *Kings*. On this ground the Prophet makes this complaint, [h] *I am for peace, but when I speake they are for warre*. And oft doth he complaine that [i] *without cause they laid a net for him*,

a ויבא וילחם

b לחם

c 2 Sam. 11. 25
d Deut. 32. 24. לחמי *absumpti, comesti, exesi.*
Malice provokes to do wrong.
e Exo. 14. 5, 6.
f Num. 21. 1.
g ——— 23.
——— 33
h Psal. 120. 7.
i —— 35. 7, 19.
—— 69. 4.

him, without cause they digged for his soule: wrongfully they were his enemies, they hated him without cause: [k] *they fought against him without cause:* [l] *they persecuted him without cause:* [m] *They chased me sore* (saith the Church) *like a bird without cause.*

k —109.3.

l —119.161.

m Lam.3.52.

Malice hath no respect to equity or honesty, nor to honour or reputation. It onely careth to satisfie its owne venomous humour, which (as we heard before) can never be satisfied. It is therefore impatient at all delaies. It is ready to take all opportunities of doing mischiefe, whether they be just or unjust: whether there be cause or no cause. And whereas that light of understanding which is in men, even as they are reasonable creatures, might somwhat direct them in points of common equity and policy, malice, like a thick cloud, ariseth before that light, and so obscureth and hideth it, as no direction can from thence be taken. Herein then men offend against the light of nature. For the Heathen Philosophers who had no other light, accounted that which was just and honest to be profitable: and nothing but that. Profit is alwaies a companion of honesty: and honesty of profit.

End that malicious aime at.

Ob. Were the two sonnes of *Iacob*, who first set upon the *Shechemites and slew all the males* among them, (*Gen.* 34. 25.) and *Ioshua*, who went and fought against the *Canaanites*, and utterly destroyed them, *Ios.* 12. 7, &c. and *David*, who went and smote the *Philistines*, *Moabites*, *Edomites*, *Syrians*, and other nations, (2 *Sam.* 8.) were these and others of the people of God blinded with hatred, and whetted on with malice, in that they first set upon their enemies?

Summa quidem authoritate Philosophi, quicquid justum sit, id utile etiam esse censent. Cic Offic.l.2. *Complex est honestatis semper utilitas, & utilitatis honestas.* Amb. Offic. l.3.c.14.

Answ. 1. All particular actions of such as are otherwise good men are not every way justifiable, and imitable. Instance that of [q] *Simeon* and *Levi* which their old good father by divine instinct *cursed*.

q Gen.49.7.

2. That which those sonnes of *Iacob* did, they did not altogether without cause. They did it in [r] revenge of the dishonour done to their sister. But this is not altogether to excuse

r Gen.34.31.

excuse them. For their *anger* was *fierce*, and their *wrath* was *cruell*.

How warre justly begun.

3. As for *Ioshuaes* rooting out of the *Canaanites*, he was not moved thereto by malice, because he did it not of his owne motion, but by expresse [f] charge from God himselfe. For the *Canaanites* by their extreme wickednesse had deserved utterly to be rooted out of their land: God therefore (the supreme Lord over all nations) made *Ioshua* his Minister to execute his just judgement upon them.

[f] Ios.1.1.

4. The enemies whom *David* subdued, had before his time done exceeding great wrong to *Israel*; that therefore which he did was partly as a just punishment of their unjust wrongs, (for lawfull warre is a publique execution of publique justice) and partly as a means to secure *Israel* for the time to come from further wrong. These premises duly considered, it may truly be said that *David* never began warre, but provoked thereto. Of the *Philistines* it is in speciall said, that when they heard that *David* was annointed King over *Israel*, all the *Philistines* came up to *seeke David*, (2 *Sam.*5.17.) that is, to prevent *David* by giving the first on-set, and beginning warre. For God so ordered it, that *David* should not begin warre against them, least he might seeme ungratefull.

Nunquam David nisi lacessitus bellum intulit. Amb. Offic. lib.1 cap 35. *Deus hoc providit ne David prior illis inferret bellum, ne videretur ingratus.* P. Martyr. Comment. in 2 Sam. 5.17. *Fortes & magnanimi sunt habendi, non qui faciunt, sed qui propulsant injuriam.* Cic Offic. l.1.

By these answers the difference betwixt warres begun lawfully on just causes, and unlawfully and maliciously upon no just ground, may be discerned.

The issue of unjust war begun.

The application of this point especially concerneth Kings, Princes, States, Generalls, Captains, Souldiers, and all such as wage warre, to take heed that inward passion, hatred, malice, undue desire of undeserved revenge, or any such like unjust and unwarrantable provocation whet them not on to begin warre. They are to be accounted truly valorous, and magnanimous, not who offer, but who protect from wrong. I shall afterwards (§ 18.) have occasion to treat of the just causes of lawfull warre. In the meane let notice be taken of the ill successe that such warres have. Not to insist on this of *Amalek*, or of other malicious enemies of the Church,

Church, let the wofull issue of *Iosiah* his going to fight against *Necho King of Egypt* without any just cause on *Nechoes* part, be noted. If God punished this fault so severely in such a worthy, such a beloved one as *Iosiah* was, who not in hatred, or malice, but upon rash suspicion, and unadvised policy went out and fought against *Necho*, how can they, whom malice sets on worke in like cases, looke to escape the revenging hand of a just God? *Behold, the righteous shalbe recompenced in the earth: much more the wicked and the sinner: Pro.11.31.*

2 Chro. 35.20, &c.

§. 5. *Of the title* Israel.

III. THe party assaulted was *Israel*. *Israel* was a name given to *Abrahams* grand-child, who was first called *Iacob*. But in memory of his stedfast faith, whereby he is said to *prevaile with God*, who wrestled with him, hee was called *Israel*, *Genesis* 32. 28. The word is compounded of two words, the one signifieth to *obtaine principality*, or to *prevaile*: the other is the name of *God*: so as it signifieth (as the Holy Ghost himselfe expoundeth it) *a Prince that hath power with God*. So doth the Prophet [c] *Hosea* also expound the meaning of this word: for in relation to this name *Israel* he saith of him that was so called, *He had power with God*, or *he behaved himselfe princely with God*. This being a title of much honour, and a name which gave evidence of Gods great favour to him, and of his strong faith in God. It was first given to [d] *Iacob* himselfe.

Cum Deo invalescens, est interpretatio Israelis. Tertul adverſ. Marcion l.4. ישראל b *componitur ex* שרה *principatum obtinuit, &* אל *Deus. Est igitur* ישראל *Princeps Dei, aut qui principalem potentiam obtinuit à Deo.*

[e] Hos.12.3. שרה את-אלהים *principem se gessit cum Deo.*

[d] Gen.32.28.

2. To an [e] altar that *Iacob* built to God, which was called, *God, the God of Israel*, or (as some by inserting the word, *altar*, expound it) thus, *The altar of the strong God, the God of Israel.*

[e] —33.20. אל אלהי ישראל *Deus, Deus Israelis.* Vel, ut Trem. & Iun. *sic Altare Dei fortis, Dei Israelis.*

3. To all the Posterity of *Iacob*: who as they are called [f] *The children of Israel*, so also are they called [g] *Israel*. And this name was in common given to all the twelve Tribes that descended from the twelve sonnes of *Iacob*, till the Tribe of *Iudah* together with the Tribe of *Benjamin*, that bordered

[f] Gen 32.32.

[g] —47.27. —48.20.

bordered next to *Iudah*, and lay part within him, grew so populous and so potent, as it got a peculiar name to it selfe, which was [h] Iudah, and the other ten Tribes retained this name *Israel*. This distinction betwixt [i] *Iudah* and *Israel* was afterwards more inviolably ratified, when by the apostasie of the ten Tribes from the house of *David* in *Rehoboams* time, *Israel* under the raigne of *Ieroboam* and his successours became one kingdome, and *Iudah* under the raigne of *Davids* linage became another.

[h] 1 Sam. 18.16. 2 Sam. 5.5.
[i] 1 King. 12. 19,20.

4. By a Trope the land where the children of Israel inhabited is stiled [k] *Israel*.

[k] Lev.20.2.

5. By another Trope the Church of God, whether *Iewes* or *Gentiles*, is called [l] *Israel*.

[l] Gal.6.16.

6. By a kind of propriety it is applied to God, who is stiled [m] *The God of Israel*, [n] *The Lord God of Israel*, [o] *The holy one Israel*, [p] *The mighty one of Israel*, [q] *The strength of Israel*, &c. Or, as some interpret some of those phrases, *The holy Israel*, *The mighty Israel*, meaning the holy and mighty God.

[m] Isa.37.16.
[n] —— 21.
[o] Isa.1.4.
[p] —24.
[q] 1 Sam.15.29.

In this place, *Israel*, being a collective word, is put for all the posterity of *Iacob* that came out of *Egypt* thorow the Red Sea, assembled in the wildernesse: which congregation was at that time the only visible Church of God on earth. So as in this instance we may behold the Condition of Gods Church in this world.

§. 6. *Of the Churches assaults in this world.*

GODS *true Church is subject to assaults in this world.* Every age from the beginning of the world giveth too evident demonstration hereof. Thus much was at first prefigured by *Cains* rising up against *Abel*, and slaying him: (*Gen.*4.8.) & the like hath been verified time after time, even till this our time. Fitly in this respect is the world resembled to the sea, and the Church to a ship therein. As well may a ship in the sea be free from stormes, and waves beating upon it, as the Church from assaults.

Turbabatur mare, fluctuabat navicula. Navicula Ecclesia est, mare seculum est. Aug. Enar. in Psal. 92.

That enmity which is betwixt the seed of the serpent, and of

THE CHVRCHES CONQVEST

over the SWORD:

Set out on EXOD. Chap. XVII. Verse VIII, &c. to the end.

Hereunto is added,

THE EXTENT OF GODS PROVIDENCE: *On* MAT. *Chap. X. Vers.* XXIX, XXX, XXXI, Occasioned by a Downe-fall of Papists.

AND,

THE DIGNITIE OF CHIVALRY: Raised out of II. CHRON. VIII. IX.

By WILLIAM GOVGE.

LONDON,
Printed by *George Miller* for *Edward Brewster*, and are to be sold at his Shop at the Signe of the Bible, at the great North doore of *Pauls*. 1631.

TO THE RIGHT HONOVRABLE,

ROBERT, Lord RICH, Baron *of* LEEZ, *and* Earle *of* WARWICK.

AND,

TO THE RIGHT Honourable, the Counteſſe *of* WARWICK, *His moſt worthy* Conſort.

All *Honour* that may make to their true *Happineſſe.*

Right Honourable,

THE *Divine* Providence (*whereby all things are wiſely ordered*) *hath by a moſt ſacred, neare, firme, and inviolable band knit you* two *together, and made you* one. *Moſt meet it is therefore that the like honour be done, and the like reſpect teſtified to the one as to the other:*

especially where there is just cause of an answerable respect: as the Author of this Treatise here dedicated to your Honours, hath for the dedication thereof to you both. For,

SIR,

THis Treatise *treateth of* Warre. *Your* Lordship *is knowne to be a* Man *of* Warre. *It setteth out* Iohua, *a* Generall *of an undaunted spirit. Your spirit hath been proved to be such an one. It sheweth how* Moses, *when he tarried at home, was very sollicitous for his countrimen in the field. And is not such your care? Vpon mention made of* Moses, *there commeth to my mind this great commendation* (He is faithfull in all my house) *given to him by God himself.* Faithful *he was in his own observation of al Gods ordinãces which belonged to him. Who of so eminẽt a place, more eminent then your Honour herin?* Faithful *he was also in deputing to the Lords*

MADAM,

THere are in this *Treatise* many points concerning *Devotion:* not unfit for a *devout Lady:* such an *elect Lady* as *S. Iohn* dedicated his Second *Epistle* unto: a *Lady* whom *all that knew the truth loved in the truth,* and *for the truths sake:* a *Lady* whose children *walked in the truth:* an evidence that the Lady who loved the truth her selfe, was carefull to communicate that to her beloved children, which she had found to be sweet and comfortable to her own soule. And this for the *Mothers* honor doth the Apostle there mention. I that have long knowne your *Honour* (even from the child-hood of your

now

service men fit for their function. The abundance of able and faithfull Ministers *in* Essex, *and other places where the* Patronage *of* Church-livings *appertaineth to y^r Honour, is the scale of your* Faithfulnes *in this respect. The greater is the glory of this kind of piety, because therin you do patrissare, tread in the steps of your worthy Father of blessed memory. What infant could not be copious in setting out the dignity of this piety, whereby God is so much honoured, his Church edified, many distressed consciences comforted, and millions of soules saved. There is yet further a more particular bond of relation which bindeth me in person and paines to yeeld all homage unto y^r Honour, that is, the small inheritance I hold within your Lordships* Royalty *at* Hadly *in* Essex. *Hereto I might adde the benefit of* now well grown daughters, two worthy Ladies, and beene acquainted, as with your religious care in their good education, so with your owne pious course of life, wherin I make no question but that still you continue) could not omit so faire an opportunity of testifying that duty which I owe you. Hereby that which is made publique for the view of all, is in speciall dedicated to your Honour, that having a particular interest therein, you may be more diligent in perusing it. The principall points herein handled, which may best whet on your pious devotion, concerne *Prayer*, the *Manner* of performing that Heavenly duty, the *Power* and *Efficacy* thereof, when it is made in *faith*, and

your Predeceſſours *charity on the* Free-Schoole *at* Felſted *in* Eſſex, *where I was trained up three yeares together: and the continuall favours which from your youth you have ſhewed to me, your ſelfe as well as I being trained up at* Eaton, *and thence comming to* Cambridge.

the benefit of *perſevering* therein, at leaſt ſo long as juſt occaſion giveth occaſion of *perſiſting* without fainting. Theſe and other like points are handled in this Treatiſe, which may be (as I ſuppoſe) uſefull to your devout mind.

By theſe and many other enducements hath he beene emboldened to tender this ſmall evidence of much reſpect to your Honours, *who, as he humbly craveth a gracious acceptance, ſo he faithfully promiſeth to continue at the Throne of Grace*

Your Honours Sollicitour,

WILLIAM GOVGE.

TO THE TRVLY NOBLE, AND MOST WORTHY OF ALL HONOUR, SIR NATHANAEL RICHE

εὐπραξίαν.

SIR,

YOur owne Worth, The publike good Service which you have done to this State, The true Zeale which to the Honour of God, and Good of his Church you have on all occasions manifested, do all challenge all the honour that can be done to a man of such desert. The ancient acquaintance which hath beene even from your childhood betwixt you and me, The entire familiarity that was betwixt us while we were Students in Cambridge, The Continuance thereof by mutuall

tuall *Latine* Letters *about Scholasticall disputes*, (Bono enim literarum eadem ferè absentes, quæ si coram essemus consequimur) *when we were parted, And finally, the many* favours *which in this time of acquaintance you have shewed me, doe, in speciall require of mee all gratefull remembrance. For,* ἀχάριτος ὃστις ἐυπαθῶν ἀμνημονεῖ. *Wherefore having here an opportunity of giving publique testimony of the high esteeme I have of you, and of the reverend respect I beare to you, I doe most willingly take it.* [c] *It was the commendation of the golden age, that a friend would testifie all the respect he could to his friend. True it is, that in regard of your noble birth, your eminent dignity, your excellent endowments, there is betwixt us (to use the* [d] Philosophers *phrase)* μεγίστη διάστασις. *But yet (as another* [e] Philosopher *saith,* τοῖς ἀνίσοις τὰ ἴσα ἄνισα γένοιτ' ἂν. *His* Aphorisme *may fitly be applyed to friends, who though in sundry respects they be unequall, yet* unequall things to them become equall. *To this tends that which* Saint Hierom *hath taken from the* Oratour, Amicitia pares aut accipit, aut facit. *In confidence of your true friendly minde to mee, I have made bold to testifie mine to you, and that by prefixing your noble*

Cic Epist. Famil.

c χρύσειοι φάλαι ἀνδρες ὁκ' ἀντρέλλησ' ὁ φιλήθεις. Theoc. in Ait.

d Arist. Ethic. Lib. 5.

e Plat lib. de Leg 6.

f Hier. Comment. in Mic 7

noble name before this Sermon of The Extent of Gods Providence. *In regard of the ſmalneſſe of it, it is indeed but as a little* Pamphlet, *and (as here publiſhed) but an* Appendix *to a larger* Treatiſe; *Yet a Treatiſe dedicated to your right honourable Kinſeman, the* Earle of Warwick: *and in that reſpect I ſuppoſe it may be the better taken. The manner of ſetting out that divine matter of* Gods Providence, *is according to my accuſtomed manner, very plaine. But I remember a Proverbiall ſpeech in uſe among the* Iewes, *noted by* Druſius *that great* Hebrician, *to bee among the* Aphoriſmes *of* Ioſes *the ſonne of* Iudas, (*which, I am perſwaded, you alſo have read*) אל תסתכל בקנקן אלא במה עיבו Ne reſpice cantharum, ſed id quod in eo eſt. *The occaſion of this Sermon (which was a Downefall of Papiſts too audaciouſly gathered together to heare a* Ieſuited Prieſt *preach) is remarkable. The like (I ſuppoſe) hath not in our dayes beene heard of.* Remembrances *of divine* Iudgements *are uſefull to Gods Church as well as* Memorials *of his* Mercies. *To this purpoſe that* Adage *which the fore-mentioned* Druſius *attributeth to* Simeon *the ſonne of* Gamaliel, *is not impertinent. It is this* העולם קיים על האמת

Ioh Druſ Sent. vet. Sapient.

Ioh. Druſ loc. citat.

תאמת ועל חדין ועל השלום Mundus consistit per veritatem, per judicium, & per pacem. *I suppose he understandeth* by judgement, *as mens just and equall dealing one with another, so likewise Gods just dealing with children of men, both in rewarding the pious and righteous, and also in revenging the impious and unrighteous.* *Read, Iudge, Favour*

Vesterrimum, Veterrimum
κηξόφιν, ἀπρὶξ

WILLIAM GOVGE.

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against assaults. The greater danger we are subject unto, the better furnished, and fore-armed we ought to be. This providence must be manifested in regard both of corporall, and also of spirituall dangers whereunto we are subject. Yea the *Israel of God*, they who are of the true Church must apply this to themselves. For it was *Israel* against whom *Amalek* fought.

See *The whole armour of God.* Treat. 1. Part. 3. §. 2. & Part 4 §. 10.

4. It affordeth comfort to such as are assaulted, that notwithstanding God suffer *Amalek* to come and fight against them, yet they may be Gods *Israel*.

5. It is a means of making Christian unity more firme and perfect; yea, and of causing more and more to increase. For the more fiercely Christians are assaulted, the more closely will they cling together.

Vbicunq; à perditis ista commissa sunt, ibi feruentius atq; perfectius unitas Christiana proficit. Aug. Bonefac. Epist. 50

6. It is a motiue to make us willing to be dissolved, when it shall seeme good to the Divine providence, because so we shalbe translated to the Triumphant Church, where is freedome from all assaults.

§. 7. *Of Amaleks inhumanity.*

IIII. THe place where the assault is here said to be, was *Rephidim*. This was the name of one of the places where the Lord was pleased that *Israel* should make a station in the wildernes. It was in number the [a] tenth from their comming out of *Egypt*: but the seventh from their passage thorow the Red Sea. For they had made three stations before that passage thorow the Sea. All these journies were made within the space of two moneths. For * in the beginning of the third moneth after their escape out of Egypt, they went from *Rephidim* to [b] *Sinai*.

[a] Num. 33. 15.

בחדש * *in novilunio.*

[b] Exo. 19. 1.

The name of the place is here expressed,

1. In generall, to verifie the truth of the history. For, circumstances of *Persons*, *Times*, *Places*, and such like, make much to the confirmation of the truth of an history.

2. In particular, to aggravate the malice of the *Amalakites*, who set upon them so soone after their comming out

of bondage, before they had time well to settle themselves. For having travelled ten severall journies (whereof one was [c] *three daies* long, others might be as long, if not longer) in the space of two moneths, at the most, they could not be long setled. Besides, in their journies they were oft brought to great straits: as at the Red Sea, where [d] *Pharaoh* pursued them furiously, and had almost over-taken them: and when [e] after three daies journey they found no water: and [f] the first water that they met with, was so bitter, as they could not drink of it. And at another station they [g] wanted bread, and meat, having nothing at all to eat. And after that againe they came to this [h] *Rephidim*, a drie and barren wildernesse, where were no rivers, springs, wells, ponds, or any other ordinary means to afford them water to drinke.

[c] Exo.15.22. Num.33.8.

[d] Exo. 14.9.
[e] —— 15 22.
[f] —— 23.

[g] —16.3.

[h] —17.1.

Questionlesse the *Amalakites* dogged the *Israelites* after they were come thorow the Red Sea; and thereupon knew how weary they must needs be, and to what straits they were brought, and in particular, how destitute of water this *Rephidim* (the place where they set upon them) was. For, the Holy Ghost to aggravate their malice, thus sets it out, [i] *Amalek laid wait for Israel in the way when he came up from Egypt.* [k] *He smote the hindmost of them, even all that were feeble behind them, when they were faint and weary.* The immediate connexion of this history with the former, thus, *And Amalek came*, (or, as our English Translatours for more perspicuity, turne it, *Then came Amalek*) importeth as much: For it is as if he had said, *Israel* had now beene wearied with much travell, and disquieted with many distresses and wants, and was now in a place destitute of all ordinary provision, And in this case *Amalek* comes and fights against him. An evident demonstration of much inhumanity, and more then savage cruelty.

[i] 1 Sam.15.2.
[k] Deut.25.18.

עמלק

§. 8. *Of*

§. 8. *Of the base advantages which malicious enemies take.*

MAlicious enemies are ready to take all the base advantages that they can. If the particulars * noted of *Amalek* be well observed, in him we shall find the doctrine verified. The like is noted of the posterity of these *Amalakites*, [a] while *David* and his men were out of *Ziklag*, the *Amalakites* surprize it, *smite it, burne it with fire, and carie the women away captive.* More basely dealt the *Egyptians* with the *Israelites*, when they had them fast in their own land. For first [b] they *afflicted them with burdens, and made them serve with rigour, and made their lives bitter with hard bondage.* Then they [c] tooke order with the midwives to kill all their male children in the birth. Yea, because the midwives obeyed not so cruell a charge, [d] the King commanded all the people to cast all the male children of the *Israelites* into the river. It was a most inhumane, base, and barbarous advantage which the *Edomites* tooke against the *Israelites* when the *Babilonians* had overcome them, and caused them to fly hither and thither for their lives, [e] *to stand in the crosse waies to cut off them that did escape, and to deliver up those that did remaine in the day of distresse.* The base advantages which *Saul* sought against *David*, and the *Priests*, *Scribes*, *Pharisies*, and other Iewes against *Christ* and his *Apostles*, and other enemies, heretiques, and idolaters against the professours of the Gospell, especially Papists against Protestants, do further give abundant proofe of the foresaid proposition. But, not to insist on particulars, the Psalmist doth indefinitely thus set out the disposition of the wicked against the righteous, *He sitteth in lurking places of the villages: in the secret places doth he murder the innocent: his eyes are privily set against the poore: he lieth in wait secretly as a Lyon in his den: he lieth in wait to catch the poore: he doth catch the poore when he draweth him into his net. He croucheth and humbleth himselfe that the poore may fall by his strong ones*, Ps.10.8,9,10

* §.7.

[a] 1 Sam.30.1,2

[b] Exo.1.11, 13.

[c] ——— 16.

[d] ——— 22.

[e] Obad.14.

Herein they shew themselves like to the most hatefull creatures. The deceitfull Foxe hiding himselfe in ditches and secret places, is he not thereby manifested to be a hurtfull and hatefull creature.

Quest. What may be thought of stratagems used in warre, such as [g] *Abrahams* setting upon his enemies *by night:* [h] *Iosuaes* sending men *by night to lie in wait against Ai*, and when the men of warre were drawne out of it, to *set the city on fire:* [i] The house of *Iosephs* inticing of a man of *Luz* to shew them the way into the city where he dwelt, whereby they had opportunity to smite the city: [k] *Ehuds* sudden and secret thrusting of his dagger into *Eglons* belly: and other like warlike wiles: what may be thought of these, are they to be reckoned in the number of base advantages?

Answ. No, if they have any speciall direction from God, or inward motion of his Spirit, (as *Iosuah* and *Ehud* had) or if at least the warre be just, and no falshood, envy, malice, cruelty, or inhumanity be mixed with the wiles that are used. For these are the things that make advantages to be base. The mind of him that takes such advantages is a base mind: he hath no respect to points of honour and honesty, as was before noted. (§ 4.) [a] No man, no not among the Heathen, that got the glory of valour, got praise by treacheries and malice. They hated treacherie, and all base advantages. If any of the adverse part, offered to act a perfidious part, such was the true valorous mind of some of them, as they would returne the perfidious person to his owne Lord and Master, of him to receive condigne punishment. Among others, memorable is the patterne of *Curius* in this point. [b] That Romane Captaine, when the Physitian of the adverse King came to him, and promised to poyson his Lord, he sent him bound back again to the enemy. As memorable is the practice of the whole *Senate of Rome* in that kind. For when *Camillus* the *Consul* encamped against the *Falciſci*, a traiterous Schoole-master, who had most of the Noble-mens children committed to his tuition, under pretence of carying

Fraudulenta vulpes foveis se latibuliſq; demergens, nonne indicio eſt infructuoſũ eſſe animal, odioq; digniũ. Amb Hexæm l 6. c 3. Stratagems in warre.

g Gen. 14 15.

h Ios. 8 3, &c.

i Iudg 1 24.

k — 3 21.

Cum juſtum bellum ſuſciperit, utrum apertâ pugnâ, utrum in ſidys vincat, nihil ad juſtitiam intereſt. Aug. Quæſt. ſuper Ioſ. l. 6 c. 10.

Prudentiæ, & fortitudinis eſt vel decipere vel ſuperare adverſarium utcunq; potueris. Hier. Comment. l. 5. in Ezech. c. 17

a *Nemo qui fortitudinis gloriam conſecutus eſt, inſidys & malicia laudẽ eſt adeptus* Cic. Offic. l 1.

b *Dux Romanorum cum ad eum adverſarij regis medicus advenisſet, pollicens daturum ſe regi venenum, vinctũ eũ ad hoſtẽ remiſit.* Amb. Offic. l 3. c. 14.

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ing them forth to walke, brought them into the enemies tents, that his countrimen might thereupon bee drawne to yeeld to the enemy. But the Senate of Rome so deteſted that treachery, as they ſtripped the treacherous pedant naked, gave rods to the boyes, that they might whip him backe againe to the city which he would have betrayed.

Flor, Hiſtor. Rom, l.1.c.12.

Many other like inſtances might be given, whereby generous Generals have ſhewed, that undertaking a triall of vertue and valour, they would not get the victory by fraud. For they did not place honour and honeſty ſimply in victory, but accounted victory baſe, unleſſe it were obtained by honeſty.

Qui virtutis certamen ſuſceperat, nollet fraude vincere. Non enim in victoriâ honeſtatem ponebat: ſed ipſam, niſi honeſtate quæſitam, victoriam turpem pronunciabat. Amb loc.citat.

This miſchievous mind of malicious enemies, gives juſt occaſion to thoſe that have ſuch enemies (as all true Profeſſors of the true Religion have) to be the more prudent & circumſpect in keeping themſelves from their ſnares and ginnes. On this ground doth Chriſt give this expreſſe charge, *Be wiſe as ſerpents*, *Mat.* 10.16. Many of *Salomons* proverbs tend to this purpoſe. We have worthy patternes hereof in *David*, 1 *Sam.*20, *&c.* who wiſely avoided *Sauls* ſnares; and in the *Iewes*, *Ezr.*4.3. that returned from the captivity in *Zerubbabels* time, and in P *Nehemiahs*, *Neh.*4.9, *&c.* and ſundry other true ſervants of God. Now becauſe by all the wiſdome that we have, we cannot avoid all their wilie and ſubtill plots, we muſt ever depend upon the Lord, and call on him as *David* did, to *turne their counſell into fooliſhneſſe*, 2 *Sam.*15.31. And to *Keepe us from the ſnares that they lay for us, and from the grins of the workers of iniquity*, *Pſal.* 141. 9. Or, if we be over-taken, then to *pull us out of the net that they have laid for us.Pſal.*31.4. Thus if we make God our refuge and hiding place, we may be ſure to be ſafe. For they are ſafe whom the Lord doth keepe.

§. 9. *Of the interpretation and observations of* Moses *his charge to* Ioshua.

EXOD. XVII. IX.

And Moses said unto Ioshua, Choose us out men, and go out, fight with Amalek, &c.

THe relation of the * *Defence* which was made against *Amaleks assault* here beginneth. Wherein the *Externall Means*, as they are laid downe in a *charge*, are first expressed, and that so, as both the *Persons* giving and receiving the charge, and also the matter given in charge are mentioned.

The *Person* that gave the charge was *Moses*. (*And Moses said.*)

[a] *Moses* at that time was the *Prince*, and chiefe *Governour* over *Israel*. [b] He was called *Moses* because he was *drawne out of the waters*. For the * *Hebrew root* signifieth to draw out. *Iosephus* the Iew rendreth another reason of the name *Moyses*; For, saith he, the *Egyptians* call water *moy*.

The *Person* to whom the charge was given was *Ioshua* (*Moses said to Ioshua.*)

The word whence *Ioshua*, or *Iehoshua* is derived according to the proper notation thereof signifieth to *save*, or *deliver*. Certainly by divine instinct this name was given to the man that is here meant. For children of old received names from their parents by divine instinct. They having knowledge of things to come before they were, by Hebrew significant names declared to future ages what they should be after some increase of age. For this particular person *Ioshua*, here in this place he was the *Generall* of that army whereby *Israel* was saved and delivered from the *Amalakites*. And after *Moses* death, he was the chiefe Governour and Generall that saued *Israel* from the *Canaanites*, and other nations that were rooted out by him. Wherein he was

* §. 1.
[a] Act. 7. 35.
[b] Exo. 2. 10.
משה * *extraxit. Moyses de aquâ nomen accepit.* Amb. Hexæm. lib. cap. 2. *Verum nomen significat ex aquâ servatum Moysen. Nam aquam Ægyptij Moy vocant.* Flav. Ioseph cont. Apion l. 1.
ישע *servare. liberare.*
יהושע *Iehoshua.* Num 13 16. *Nati nomina à parentibus accipiebant, non quidem ex se, sed à Deo mente impellebantur. Qui antequam fiant præscij futurorum, quales post crementum ætatis suæ futuri essent posteriori tempore vegeti in nominibus Hebr. designabantur.* Cypr. Tract. de Sinâ & Sion.

was a type of *Ieſus*, whoſe name if it were written in Hebrew, would be the very ſame, namely *Iehoſhua*. The Greeks therefore for *Ioſhua* or *Iehoſhua* write *Ieſus*, *Acts* 7. 45. *Hebr.*4.8.

At this time, when *Moſes* gave this charge, *Ioſhua* was none of the chiefe Princes of the Tribes. For the chiefe Prince of *Ephraim* (of which Tribe *Ioſhua* was) was [e] *Eliſhama*. Indeed [f] *Ioſhua* is reckoned among thoſe that were ſent to ſearch the land of *Canaan*, who are called *Rulers* and *Heads*: but they were not the chiefe Rulers and Heads, but [g] ſuch as are mentioned to be made by *Iethroes* advice, *Heads over the people, Rulers of thouſands, Rulers of Hundreds*, &c. As for *Ioſhua*, he was after this, *Moſes his Miniſter, Exo.* 24.13. *Numb.* 11.28. Yet at this time was he appointed the Generall of the Lords army: partly becauſe of his valour, and partly becauſe of that high calling whereunto he was to be deputed to conquer the *Canaanites*.

[e] Num 1.10.
[f] — 13 2,3.8.
[g] Exo.18.21,25

Ob. After, this *Ioſhua* is ſtiled a young man. (*Exod* 33. 11. *Numb.* 11. 28.)

Anſw. 1. The latter place may word for word be thus tranſlated, *Ioſhua the ſonne of Nun the ſervant of Moſes from his youth*: that is, who had ſerved *Moſes* from his youth.

מבחריו *à juventute ſuâ.* Trem & Iun. Ita etiam Chald. Paraphr. 2. *Senioris ætatis ſervuli dicuntur pueri à Dominis: non ætatem exprimentes, ſed conditionem.* Amb. de Abr. l. 1. c. 9.

2. Servants of elder age are called lads, or youths, or young men: as ſome of the Lord Majors ſervants are called. So as this title doth oft ſignifie rather the condition of men, then their age.

The *Matter* of the *charge* containeth in it words of *preparation*, (*Chooſe us out men*) and *execution*, (*Go out, fight with Amalek.*)

The firſt word of the preparation (* *chooſe*) implieth a carefull and diligent choice upon good triall and proofe. [i] Where God ſaith, * *I have choſen* (or proved thee) *in the fornace of affliction*, this word is uſed: as alſo, [k] where it is ſaid that *David gathered together all the* * *choſen* (or choice, or chiefe) *men of Iſrael*. This particle (*us*) is an uſuall redundancy in the Hebrew tongue. Yet is it not without an *Emphaſis*, implying thus much, *chooſe for us*, for our uſe, for our

* בחר
[i] Iſa. 48.10. בחרתיך
[k] 2 Sam. 6.1. * בחור 1 לנו Πλεονασμὸς.

our good, for the better succesſe to us.

The laſt word of the preparation (* *men)* importeth the kind of men that were to be choſen, namely, ſuch as might truly be called MEN, *Valiant and valorous men.*

* אנשים *plurali numero ponitur pro* איש See the *Dignity of Chivalry* §.3

The *Charge* for execution conſiſteth of two clauſes. The firſt, (*go out.*) He meaneth, out from the congregation of the *Iſraelites*, or from the camp where they were, into the open field where the enemies were.

Two weighty reaſons may be given hereof.

1. To prevent the enemy, and to keepe him from entring in among all the people.

2. To pitch where *Moſes* (that intended to pray for them) might the better ſee them: that ſo by ſight of them his ſpirit might be the more quickned, and his prayer the more ſharpned.

The laſt clauſe of the execution (*fight with Amalek*) ſheweth the maine *action* to be done, (*fight*) and the *object* or perſon with whom, (*with Amalek.*)

The action is expreſſed in the very ſame word that was * before applied to the enemy: but the circumſtances give evidence that there it is uſed in one reſpect, here in another. * §. 4.

1. There for *aſſault*, here for *defence.*

2. There for *offering wrong*, here for *maintaining right.*

3. There for an effect of *malice*, here of *juſtice.*

4. There for an action *without good warrant*, here *with the beſt warrant* that can be, Divine precept.

Thus the ſame thing for ſubſtance may be done lawfully, or unlawfully. Warre may lawfully be waged: and warre may unlawfully be waged. Circumſtances make much to the goodneſſe or badneſſe of an action.

Who are compriſed under this laſt word *Amalek* hath beene ſhewed * before. * §.2.

The maine ſcope and drift of this charge is to uſe fit means for preventing that miſchiefe which *Amalek* yet further intended againſt them. The means was to ſend out a well furniſhed army againſt him.

This *Charge* then commendeth to us ſeven obſervations.

I. *Princes*

I. *Princes must provide for their peoples protection.* So did *Moses* whom God made a *Ruler* over Israel: he provided temporall and spirituall meanes. He sent forth an army, and he himselfe lift up his hands for *Israels* protection.

II. *Men deputed to weighty works ought to be prepared thereto before hand. Ioshua* was to be the man that should conquer the *Canaanites*; He therefore is here made Generall forty yeares before.

III. *Military men must be choice men.* The charge here given for choosing men importeth as much.

IIII. *Enemies must, as much as may be, be kept out.* The charge here given is to *go out*, namely to meet the enemy before he enter.

V. *Warre is warrantable.* It is here commanded by him that ordered his commands by speciall warrant from God.

VI. *Violence with violence may be resisted. Amalek* with open hostility fought against *Israel*: *Israel* therefore is commanded with open hostility to fight against *Amalek*.

VII. *Approved means are to be used for attaining our desired ends.* This is a generall doctrine arising from the principall intent of this charge, whereunto all the fore-named particulars do tend. *Moses* here desiring to have the *Israelites* freed from these mischievous *Amalakites*, giveth order for using the best ordinary meanes, which was by force of armes to vanquish them.

Moses said

to Ioshua,

Choose us out men,

And go out,

Fight

with Amalek.

§. 10. *Of Princes protecting their people.*

I. *PRinces must provide for their peoples protection.* As they who are under government must be subject, so it becommeth Governours and Princes to be watchfull for the good of those that are under their charge. So was *Moses* here: and so all good Kings, Princes, Iudges, and other supreme Rulers and Governours have beene from time to time. Many have put their owne safety in hazzard to save their people. Instance those who in their owne persons have gone to warre, and beene Generals themselves over the armies

Sicut obedientes oportet esse qui reguntur, sic etiam Rectores & Principes vigilantes esse decet. Chrys. Hom. 34. in Heb. 13.

armies which they have gathered together for their peoples protection. Thus have done, not onely *Iudges* who were extraordinarily and purposely stirred up to deliver the people, as *Othniel, Ehud, Shamgar, Barak, Gideon, Iephthah, Sampson*, and such others: but also *Kings*, both such as were immediately chosen of God, and such as by lineall descent came to the crowne, as *Saul, David, Abijah, Asa, Iehosaphat*, and others. *Kings* of old were wont to be *Generalls* in warre. In this respect it may be said of them, as *Iephthah* said of himselfe, *They put their soules in their hands*, that is, they jeoparded their lives. It was the protection of her people wherby *Esther* was moved to attempt that which made her say, *If I perish I perish*. It was also the like cause that made *Nehemiah* undertake a long journey from *Shushan* to Ierusalem, and there to oppose himselfe to the envy and malice of the *Iewes* enemies. That which the Bramble is feigned to say, is a speech proper to a King, and it properly appertaineth to him to say, *If in truth ye annoint me King over you, then come and put your trust under my shadow*. A King ought to be as a shadow under which his people may put their trust. Read *Psal.*72.4,&c. *Lam.*4.20.

Iudg 12.4.

Est.4.16. Neh.2.&c.

Iudg.9.16.

That dignity and authority which Governours have over their people, is not simply and onely for their owne exaltation, but for the preservation and protection of them over whom they are set. *They are Ministers of God to them for good, Rom.*13.4. Of *David* (whom God made King over *Israel*) it is said, *The Lord brought him to feed Iacob his people*,&c. *Psal.*78.71. And to *Saul* (whom the Lord anointed King over *Israel*) it was said, *Go, and utterly destroy the sinners, the Amalakites, and fight against them*,&c. 1 *Sam.*15.17,18. They must therefore *feed* their people, and *fight* for them: if not in their owne persons, yet by using their power and authority to leavy armies, to send forth armies, to furnish armies with all things needfull for them, and to give such directions as shalbe meet. So did *Moses* here, who went not out in his owne person: So *David*, when he saw it meet for himselfe to tary at home, sometimes he *sent forth Ioab, and*

Governours dignity is for their subjects welfare.

Deus pro utilitate communi principatus instituit. Chrys. Hom 6.in 1 Tim 6.

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all the hoſt of the ſtrong men; other times he ſent forth others, and gave directions what to do, 2 *Sam.* 10. 7. & 18.2. & 20. 4,6. The very order of nature accommodated to the peace of men, requireth thus much, that the authority and counſell of undertaking warre ſhould be in the power of Princes.

Ordo naturalis mortalium paci accommodatus, hoc poſcit ut ſuſcipiendi belli auctoritas & conſilium penes principes ſit. Aug cont. Fauſt. Manic. l.22.c.75.

Happy are thoſe people and polities that have ſuch Princes; that like *Mordecai, ſeeke the wealth of their people,* (*Eſt.* 10.3.) that preſerve them in peace, that protect them from perill.

Pray for ſuch. Be thankfull for ſuch. Be ſubject and obedient to ſuch. Give to ſuch their due. Such are worthy of double honour: and the double honour of maintenance and reverence is to be yeelded to ſuch.

§. 11. *Of preparing men to great exploits.*

II. * *MEn deputed to weighty works ought to be prepared thereto before hand.* Thus *Ionathan*, the heire to the crowne of *Iſrael*, if his fathers wickedneſſe had not forfeited it, was in his fathers time much exerciſed to warre. Becauſe God intended that *David* ſhould be *King* over *Iſrael*, and ſubdue many enemies, his imployments were ſuch before hand, as he could not but be much better thereby prepared to do what he did when he was King. For firſt he had occaſion given him to [a] graple with a *Lion* and a *Beare*: then with a *Giant*: after that with the [b] *Philiſtines*, [c] and the *Geſhurites*, and the *Gezrites*, and the [d] *Amalakites*. Yea, *Sauls* fierce perſecuting him was no ſmall meanes to prepare him the better for his kingdome. [e] *Rehoboam* ſhewed himſelfe wiſe in making his ſonne *Abyah* whom he deputed to the kingdome, *Ruler among his brethren*. The reaſon that moved [f] *Gideon* to carry his firſt borne ſonne *Iether* to the warre, and to put him to *ſlay* the kings that were taken, was without all queſtion to prepare him for future exploits, and to put boldneſſe, courage, and ſpirit into him.

* §.9.

1 Sam. 14 4.
—— 31.2.

[a] 1 Sam 17.34, 48.
[b] —— 18.27.
—— 23.5.
[c] —— 27.8.
[d] —— 30.17.
[e] 2 Chro. 11.22.

[f] Iudg. 8.20.

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To this end tend all seminaries and meanes of education, as, *Schooles, Colledges, Universities, Innes of Court, Incorporations, Companies,* and other such like *Societies,* so *Artilery* and *Military* gardens, and all sorts of trainings and exercising of armes, yea and such kind of recreations as make men fitter for warre; such as the *Olympian* and *Isthmian* games: and shooting, playing at wasters and foines, all manner of fencings, and other like in use among us.

Preparation before hand enableth men much better to manage matters then otherwise they could. Experience makes expert. Of those that came to establish *David* in his kingdome, it is said, that being expert in warre they could *set a battell in array,* and *lead an army.* *Vsus promptos facit.* 1 Chro 12.33, 38.

They who intend to do their country service by standing for the defence thereof against enemies, may here learne to take occasion betimes of acquainting themselves with the use of armes. And in case there be not enemies, by fighting with whom experience may be learned, to exercise themselves in trainings at home. *For which purpose Artilery gardens and Military fields are usefull: and therefore to be maintained, and frequented. *See The Dignity of Chivalry §.7,16,17, &c.

§. 12. *Of keeping out enemies.*

III. * *Military men must be choice men.* Of this sufficient is spoken in the *Dignity of Chivalry.* *See §.9.

IIII. * *Enemies must, as much as may be, be kept out.* I say, *as much as may be,* because the power of enemies may be such, as they can not be kept from entring. Before *Deborahs* time there was [a] *warre in the gates.* And in *Hezekiahs* time, though he did what he could to prevent the enemy, [b] *Senacharib tooke the strong cities of Iudah,* and encamped before the walls of *Ierusalem.* But if possibly they can they must be kept out. The phrases of [c] *meeting an enemy,* or *sending to him while he is yet a great way off,* used by Christ in the parable, import as much. So doth also the care that wise *See §.9. [a] Ind.5.8. [b] 2 King. 18. 13,17. [c] Luk.14.31,32

Princes

of watchmen, and of other meanes by which her people might in time have *gone out* against the *Danites*, and preserved their city, be a warning to all countries.

§. 13. *Of the lawfulnesse of warre.*

V. * WArre *is warrantable.* Abundant proofe is hereof given in holy Scripture, (whence all sufficient warrant for any thing is to be fetched) as appeareth by these arguments following.

* See §. 9.

1. Saints not ignorant of Gods will, nor reproved of God in this case, have waged warre: as *Abraham*, *Iosua*, extraordinary *Iudges*, and the best of the *Kings*, with many others.

Illi bella gesserunt, ut tales victorias appareret Dei voluntate præstari. Aug. contr. Faust. Manich. lib. 22. cap. 76.

2. They have asked counsell, and received direction from God for waging warre, *Iudg.* 1. 1. & 20. 28. 1 *Sam.* 23. 2. & 30. 8. 2 *Sam.* 5. 19.

3. They have prayed for assistance herein: their prayers have in this case beene heard: and they answerably have beene thankfull for successe herein, *Num.* 21. 2. 2 *Chro.* 14. 11. & 20. 6. *Psal.* 18. 1, &c.

4. Their wars are testified to be waged in faith, *Heb.* 11. 33, 34.

5. God hath of himselfe (when no prayer hath for that end beene made by man) expresly commanded his people to fight against enemies, *Num.* 31. 2. *Ios.* 6. 2.

6. God hath visibly shewed himself a principall party in war, and is stiled a *Captaine* of his peoples host, *Ioss.* 5. 14, 2 *Chro.* 13. 12.

7. God hath given directions for well waging warre, *Deut.* 20.

8. Part of the spoiles taken in war were to be dedicated to God, *Numb*, 31. 28.

9. The Lords holy Priests were appointed to go with their holy trumpets unto the warre for the souldiers better encouragement, *Numb.* 10. 9. 2 *Chron.* 13. 12, 14.

10. Victory in warre is promised as a blessing, *Lev.* 26. 7, 8, &c.

11. God is said to *teach* mens *hands to warre*, and fingers to fight, *Psal.*18.34. & 144.1.

12. Battels are stiled *warres of God*, and *the Lords Battels*, 1 *Sam.*18.17. & 25. 28. 2 *Chro.*20.15.

13. God himselfe is stiled *A man of warre*, and *the Lord of hosts*, *Exo.*15.3. 1 *Sam.*1.11.

§. 14. *Of the lawfulnesse of warre under the New Testament.*

1. *Ob.* No proofe for warr out of the New Testamēt Answ.

1. *Ob.* ALL these proofs are taken out of the Old Testament, which gives not sufficient warrant to Christians.

Answ. 1. The ground of the objection is unsound. For in many things the Old Testament gives even to Christians as good warrant as the New. [e] The Old Testament is as truly divine as the New. And many things therein contained concerne all ages of the Church to the end of the world.

[e] 2 Tim.3.16. 2 Pet.1.21.

2. The kind of the fore-mentioned reasons is such as is agreeable to common equity, and must in that respect be extended to all times.

3. Though no particular arguments could be diducted out of the New Testament, yet because the Old is so plentifull in proofs for warre, the New is the more sparing. For the New Testament useth lesse to insist on those points whereon the Old hath much insisted. Instance the *Sabbath*, *usury*, *removing land-markes*, and other the like.

4. The Church in those times whereof the New Testament recordeth the history, had no outward setled state; but was under such civill Governours as were of a contrary profession, as Heathen Emperours and Lords. No marvell then that the New Testament speaketh no more then it doth of warre.

5. The scope of the New Testament is rather to set out the

the ſpirituall kingdome of Chriſt, and the ſpirituall government of the Church, then civill outward polities and kingdomes of men: and therefore is the more ſparing in this point of warre.

6. The New Teſtament doth alſo afford ſufficient warrant for war: as is evident by theſe following reaſons.

1. [a] When profeſſed Souldiers, who lived on that profeſſion, being powerfully wrought upon by *Iohn the Baptiſts* miniſtry, asked him (for their future courſe of life) *what they ſhould do*, he counſels them not to leave that profeſſion, but well to uſe it, to be content with their wages, (*Luk.* 3. 14.) not to returne their wages back againe. Thus he juſtifieth their calling. For in an unlawfull calling they might not continue, nor receive wages for it.

2. [b] *Centurions*, who were principall perſons in warre, are commended for thoſe graces which were in them, and for the evidences they gave thereof, without any reproofe or diſ-allowance of their warlike profeſſion, *Matth.* 8. 10. *Acts* 10.4.

3. Warres waged in the Old Teſtament are commended in the New, *Heb.* 11.33,34.

4. *Michael* and his Angels are brought in fighting with the *Dragon* and his Angels, *Rev.* 12. 7.

5. The victories which the Church under the New Teſtament ſhall have over her enemies is foretold, *Rev.* 17. 14. & 19.19.

6. The Magiſtrates ſword is juſtified. But he beareth the ſword aſwell to ſubdue open enemies abroad, as to puniſh evill ſubjects at home, *Rom.* 13. 4. With that publique ſword when he ſlayeth a malefactour he is not to be counted a ſlayer of men, but a deſtroyer of evill men, and Chriſts avenger of thoſe that do evill, and a protector of Chriſtians.

Arguments in the New Teſtament for warre.

[a] *Si percutere gladio omninò fas non eſt Chriſtiano, cur ergò Præco Salvatoris contentos fore ſuis ſtipendijs militibus indixit, & non potius omnem militiam interdixit.* Bern. ad Mil. Temp. c.3. Vide Aug contra Fauſt. Manich. l.22. c.74.

[b] *Fidem laudavit Centurionis, non illius militiæ deſertionem imperavit*, Aug. loc citat. *Sanè cum occidit malefactorem, non homicida, ſed, ut ità dicam, malicida, & planè Chriſti vindex in his malè agunt, & defenſor Chriſtianorum reputatur.* Ibid.

§.15. *Of other objections against the lawfulnesse of warre, answered.*

2.Ob. See §.20.

2. *Ob.* CHRIST threatneth that *All they that take the sword shall perish with the sword.*

Answ. 1. That and such like principles concerned the Iewes, and others that lived before *Christ* as much as Christians.

2. They all are against private revenge. But warre is a publique execution of justice.

3. The fore-mentioned threatning is in speciall to be applied to the houre, wherein Christ would give himselfe to the power of his enemies, and would not be rescued by the power of Angels: much lesse by the sword of man.

4. He would shew how his kingdome was protected: not as humane kingdomes, by dint of sword.

3.Ob. Heb.12.14. Rom.12.18.

3. *Ob.* We are commanded to have *peace with all men.*

Answ. That, and other such like precepts are limited with such provisoes as these, *If it be possible*, and, *As much as lyeth in you.* On our part there must be no occasion of breaking peace, or making warre. Yea if we can on lawfull and meet termes make peace, we must do our best therein.

4.Ob. Isa.2.4.

4 *Ob.* It was foretold of Christians that they should *beate their swords into plough-shares, and their speares into pruning-hookes: and that nation should not lift up a sword against nation, nor learne warre any more.*

Answ. Those and such like propheticall phrases are somwhat *hyperbolicall*; they expresse that intire amity that should be betwixt true Christians: and the alteration of their nature by the Spirit of grace. So as the difference betwixt nature and grace is very lively set out thereby: to which purpose tend those other high transcendent hyperbolicall phrases of the Prophet *Isay*, Chap.11. Vers.6,7,8,9.

§.16. *Of*

§. 16. *Of warring with Christians.*

5. *Ob.* TO yeeld that warre may be made against Infidels, Idolaters, and other open enemies of the Church, yet may it not be made against Professours of the Christian Faith.

Answ. 1. Some that outwardly professe the Christian Faith may be as great enemies to the true Faith, as plaine Infidels. *I know* (saith Christ) *the blasphemy of them that say they are Iewes, and are not, but are the synagogue of Satan.* Rev.2.9. *Papists* professe the Christian Faith, yet are *Anti-Christians*, the directest and deadliest enemies that Christs true Church ever had. The ten Tribes that with *Ieroboam* revolted from the house of *David*, professed themselves to be the people of the true God, the *God of Abraham, Isaac, and Iacob*, and yet were deadly enemies to *Iudah*, and the children of *Iudah* oft waged warre against them, and that justly and lawfully: and the Lord helped them therin. 2 Chro.13.15. What can *Papists* plead more then the revolting *Israelites* could. *Papists* professe the true God, *Father, Sonne*, and *Holy Ghost*: So did the *Israelites* the *God of Abraham, Isaac, and Iacob*. *Papists* are baptized: *Israelites* were circumcised. *Papists* retaine the holy Scriptures; so did the *Israelites*, as much of them as was then written. Were it not too great a digression, I could easily demonstrate how *Papists* have much further started from the true Christian Faith, then the *Israelites* did from the Law of *Moses*.

2. The cause of warre is more to be respected then the persons against whom it is waged. If *Protestants* should give just occasion of warre, warre might justly be undertaken against them. Before the division of the ten Tribes from the rest, the rest of the *Israelites* fought against the *Benjamites*, and that by Gods advice. Iudg.20.28. *David* also was forced to fight against the men of *Israel* that tooke part with *Ish-bosheth*: and after that with *Absalom*; and after that with *Sheba* the sonne of *Bichri*. 2 Sam.2.13. 2 Sam.18.7. ——— 20.6.&c.

§. 17. *Of the necessity and benefit of warre.*

WArre is a kind of execution of publique justice: and a means of maintaining right. For oft there is such conspiracy of many men together in doing wrong, and so obstinate and violent they are therein, as by no admonitions, perswasions, threatnings, penalties of Law, or ordinary means of executing justice they wilbe restrained. And so insufferably ambitious are some, & so insatiably covetous, as no dignities or jurisdictions will content them, no revenewes or profits will satisfie them. Were not such men restrained, and suppressed by force of armes, none should live in quiet, none should possesse or enjoy any thing besides themselves. So as the iniquity of men causeth a necessity of warre: and the benefit that thence ariseth causeth pious and righteous men to use it. By it a free and quiet profession of the true Faith is maintained: peace is setled: kingdomes and common-wealths are secured: lands and inheritances quietly possessed: all manner of callings freely exercised: good lawes put in execution: due justice executed: ill minded persons kept under: and many evils prevented. I deny not but by warre the cleane contrary is oft effected, and all things thereby put out of order. But then warre is abused. We speake of the just and right use of warre. For this is in warlike affaires especially to be considered, whether the warres undertaken be just or unjust.

In ipsis rebus bellicis iusta bella, an iniusta sint, spectandum. Amb. Offic l. 1 c. 35. Ita ferè Aug. Quæst. super Ios. l. 6. c. 10.

Ne bella per Moysen gesta miretur aut horreat, quia & in illis divina secutus imperia non sæviens sed obediens fuit. Aug. cont. Faust. Manich. l. 22. c. 74. Et Quæst. super Ios. l. 6. c. 10

§. 18. *Of just warres.*

Quest. WHat warres may be counted just and lawfull?

Answ. To make a just and full answer, warres must be distinguished.

1. There have been wars extraordinarily made by expresse charge from God. As the wars in *Moses* his time against *Sihon*, and *Og*, and the *Midianites*, (*Num.* 21. 21,

33.& 31.1.) and the warres in *Ioshuahs* time. No question must be made of them, becauſe they had the beſt warrant that could be, *Gods command.* If any will make thoſe wars a patterne to root out kingdomes and nations as *Moſes* and *Ioſhua* did, let them ſhew the like warrant.

2. Ordinary warres are either defenſive or offenſive.

Defenſive war

Defenſive warre is that which is undertaken to defend our ſelves or friends from ſuch wrongs as enemies intend, or attempt againſt us or them: whether the enemies be forraigne or domeſtique.

This warre whereunto *Moſes* ſendeth *Ioſhua*, was defenſive, againſt a forraigne enemy which wronged theſe *Iſraelites* themſelves, and firſt ſet upon them.

Ioſ.10.7.

The warre wherein *Ioſhua* aided the *Gibeonites* againſt the five Kings that beſieged them, was defenſive in the behalfe of friends againſt forraigne enemies.

2 Sam.3.1.
——— 18.7.
——— 20.6.

Davids warre againſt the houſe of *Saul*, and againſt them that tooke part with *Abſalom*, and *Sheba*, was defenſive againſt domeſtiques.

No queſtion can be made of the lawfulneſſe of ſuch wars as theſe are. Neceſſity forceth men thereto.

Offenſive war. The cauſes thereof.

Offenſive warre is when enemies are firſt ſet upon: which according to the cauſes given of offending an enemy, may be as juſt as defenſive warre. The cauſes are ſuch as theſe.

Bellum ipſis pietatis materiâ fiebat. Chryſ. ad Pop. Hō. 14.

1. Maintenance of Truth, and purity of Religion. This moved the *Iſraelites* in *Canaan* to think of making warre againſt their brethren on the other ſide of *Iordan*, *Ioſ.*22.12. In this reſpect the warres of the Kings of the earth againſt *Anti-Chriſt* are commended, *Dan.*11.40. *Rev.*17.16.

Si quâ gens vel civitas quæ bello petenda eſt, vel vindicare neglexerit quod a ſuis improbè factum eſt, vel reddere quod per iniurias ablatum eſt, bellum eſt iuſtum. Aug. Quæſt. ſuper Ioſ. l.6 c.10.

2. Recovery of that which is unjuſtly taken away. For this end the *Iſraelites* in *Samuels* and *Davids* time ſet upon the *Philiſtines* to recover the cities which they had taken away, 1 *Sam.* 7. 14. 2 *Chron.* 18. 1. This alſo was the cauſe of *Abijahs* war againſt *Ieroboam*, 2 *Chro.*13.5.

Iuſta bella deſiniri ſolent, quæ ulciſcuntur iniurias. Ibid.

3. Execution of vengeance on ſuch as have done publique

wrong. This reason doth God render of sending *Saul* against *Amalek*, 1 *Sam.* 15. 2. For such a cause *David* made warre against the *Amonites*, 2 *Sam.*10.7.

4. Drawing away enemies from some dangerous plot that they have in hand. Thus to draw *Saul* from pursuing *David*, *God* stirred up the *Philistines* to invade *Israel*. Thus *Asa* set upon *Baasha*, to hinder the bulwarks which *Baasha* was making against *Iudah*. If *Asa* had not distrustfully hired wicked instruments, he had done well in his warre.

1 Sam.23.27. 2 Chro. 16.3.

5. Weakning the power of open and profest enemies. For this end *David* set upon all enemies of *Israel* round about.

2 Sam. 8.

6. Subduing of rebellious subjects that gather head, and will not be brought under law. For this end *Abel of Bethmaachah* was besieged by *Davids* men.

2 Sam 20.15.

7. To helpe and assist friends and allies in like cases. So *Abraham* fought against them that with other *Sodomites* had taken *Lot* captive.

Gen.14.14.

Provided notwithstanding that before men enter into warre, whether defensive or offensive, all good and faire meanes be used, to move enemies voluntarily to do what is just and equall. The advice which the Apostle giveth about going to law, (1 *Cor.*6.1, &c.) may fitly be applied to going to warre. We have good patternes herein, not onely in the *Israelites* towards their brethren, (*Ios.*22. 13. *Iudg.* 20. 12,13.) but also in *Iephthah* towards the *Ammonites*, (*Iudg.* 11.12.) Yea the directions given in the Law tend much to this purpose, *Deut.*20.10, &c.

This caution observed, in faith may men on the forenamed grounds wage warre. But if nothing besides the motion of unreasonable passion and anger, or ambition and vaine-glory, or desire of any earthly possession whatsoever, do provoke men to warre, surely for these causes it is not safe to kill or to be killed. Souldiers were of old gravely and justly reproved for undertaking combats in such cases.

Cautions in going to war. *Non sanè inter vos aliud bella movet, litesq; suscitat, nisi irrationabilis iracundiæ motus, aut inanis gloriæ appetitus, aut terrenæ qualiscunq; possessionis cupiditas: talibus certè ex causis neq; occidere neq; occumbere tutum est*, Bern. ad Mil. Templ. c. 2, &c. Vide item Aug. cont. Faust. Manich. l. 22. c. 74.

§. 19. *Of*

§. 19. *Of souldiers encouragement in just warre.*

THat which hath beene delivered of the lawfulnesse of warre cannot but afford matter of much comfort and courage to such as are called to just warre. They may on this ground go in faith, with much confidence, cheerfully, and couragiously. If there be peace betwixt God and their own soules, if they have truly repented of all their sinnes, if their persons be justified as well as their cause warranted, they may not onely call upon God, and that in faith, for his assistance and blessing, and depend on him for the same, but also undauntedly meet death in the mid-way, and comfortably commend their soules into Gods hands. What need he in life or death feare, to whom *to live is Christ, and to die is gaine, Phil.* 1.21. Though enemies destroy the body, yet no danger comes thereby to the soule: neither can they impeach eternall salvation. There is much comfort in breathing out our last breath in Gods work. It is a kind of Martyrdome. For a souldier to die in the field in a good cause, it is as for a Preacher to die in a pulpit. Vpon the cautions before noted, this assuredly wilbe the issue, If a souldier get the day, or otherwise escape with his life, they that set him on work are too too ungratefull if they do not abundantly reward him. Herein if man faile, assuredly the righteous Lord will not faile. For, *whatsoever good thing any man doth, the same shall he receive of the Lord, whether he be bond or free, Eph.*6. 8. In particular, *The Lord will certainly make them a sure house that fight the battels of the Lord,* 1 *Sam.*25.28. If in this worke of the Lord, in his warre, he be slaine, his soule shalbe more then a conquerour, triumphing in heaven over all sorts of enemies. They may therefore be secure. O how gloriously do such with victory returne from war! how blessedly do such as Martyrs die in battell!

Quid vel vivens vel moriens metuat, cui vivere Christus est, & mori lucrum. Bern. ad Mil. Temp c. 1.

Etsi hostes nos perimant, nullum tamen ad animas periculum migrat: neq; salutem illam sempiternam violare possunt. Chrys. Hom. 7. in 1 Tim. 2.

Quàm glorioſi revertuntur victores de prælio, quàm beati moriuntur Martyres in prælio. Bern. loc. citat.

§. 20. *Of*

§. 20. *Of opposing violence to violence.*

*See § 9.

VI. * *Violence may be resisted with violence.* If any course may be accounted violent, surely war is one of those courses. To omit the * fore-mentioned proofes for the warrant of warre, [a] the law of requiting like for like maketh much to this purpose. Thus dealt [b] *Samuel* with *Agag*, when he said to him, *As thy sword hath made women childlesse, so shall thy mother be childlesse among women.* So dealt [c] *Iudah* with *Adonibezek*, whose *thumbs and great toes they cut off*: for so had he dealt with 70 *Kings*. Many like evidences are recorded and justified in holy writ.

*§.13. *Lex talionis.*
[a] Deut 19 21. Exo.21. 23, 24, 25.
[b] 1 Sam.15.33.
[c] Iudg 1.6,7.

Thus are violent, cruell, and hard-hearted men by a sensible demonstration brought to see their perverse and mischievous disposition. As the fore-named *Adonibezek* confesseth, saying, *As I have done so the Lord hath requited me.*

Ob. How can this resisting of violence with violence stand with those Christian principles, *Resist not evill, Recompence to no man evill for evill. Avenge not your selves, Mat.*5.39. *Rom.*12.17,19.

Answ. 1. The resisting of violence here intended is a publique execution of justice: but that which Christ forbiddeth is private revenge. The latter phrase, *avenge not your selves*, is an exposition of the former.

2. Christs words are to be taken comparatively, thus. A Christian must be so farre from revenge, as rather suffer a double wrong.

3. They imply a readinesse to forgive, againe and againe.

4. They import a Christian vertue, of overcomming evill with goodnesse and patience, *Rom.*12.21.

Quid est non reddere malum pro malo, nisi abhorrere ab ulciscendi libidine? Quid est accepta iniuria ignoscere malle quam persequi, &c. Aug. Macellino, Epist.5. *Hoc fit ut vincatur bono malus, immo in homine malo vincatur bono malum.* Ibid. Vide Aug.contr. Faust. Manich l.22.c.76.

Learne wisely to discerne betwixt persons, and cases: thorowly sift and examine your owne passions: let your hearts be seasoned with a true feare of God, and love of man: let it be enflamed with a zeale of Gods glory: set good ends before

before you, and aime at them: be well instructed in the meanes whereby you may attaine to those ends; and then take courage and resolution to your selves. Deale with wicked men, as wicked men are to be dealt withall: fight against them that fight against you: with the froward shew your selves froward, (as the Lord himselfe doth:) despise them that despise you: shew as much scorne of them, as they can do of you. This is to *answer a foole according to his folly*, and to keep him from being proud in his own conceipt, from insulting over you, and from taking advantage against you. There be times & occasions when mischievous enemies are not to be yeelded unto, no not an haires breadth. By opposing undaunted courage against their stout boldnesse, they may be beaten at their owne weapon.

Psal 18.26. 1 Sam.2.30. Pro.26.5.

§. 21. *Of using meanes.*

VII. * *Approved meanes are to be used for attaining our desired ends.* The parables which our Lord useth about providing that which may be sufficient for an intended building, and about casting how to meet an enemy that is comming against him, (*Luke* 14. 28, &c.) give good evidence to the truth of this point. Wherefore such Saints as have beene guided by the Spirit of God, even in those wars whereabout God himselfe hath sent them, and to which he hath given assurance of victory, have been carefull to use meanes. For this end [b] *Ioshua* required all the men of warre that were of the *Reubenites, Gadites, and halfe the Tribe of Manasseh*, that quietly enjoyed their possessions on the other side of *Iordan, to go over before* the rest of *the Israelites, armed to helpe them.* On the contrary [c] *Meroz* is cursed for not affording *aid to helpe the Lord against the mighty.* The meanes *before noted for keeping out enemies tend to the point in hand.

* See §.9.

[b] Ios.1.12, &c.

[c] Iudg 5.23.

* §.12.

Of such use are means, as if they be wanting, God will not do the thing that is expected to be done. Though [d] *God* had given to *Paul* all that sailed with him, yet when the mariners (who

[d] Acts 27.24,31

(who are ordinary meanes to advise, and helpe in dangers on the sea) were about to leave the ship, *Paul* said, *except these abide ye cannot be safe.* So as ordinarily there is a kind of necessity that meanes be used. Yea we oft read of meanes used in extraordinary matters. [e] The *dust of the earth* was *strucke*, that out of it lice might arise to plague *Pharaoh*. [f] *Ashes of the fornace* were sprinkled into the aire to cause boiles to breake forth upon man and beast in *Egypt*. [g] The *rocke* was struck with a staffe to make water flow out of it. [h] *Meale* was cast into the pot, to make the pottage wholsome.

[e] Exo. 8. 17.

[f] —9.8,10.

[g] —17.6.

[h] 2 King 4.41.

Gods glory in the use of meanes.

The use of meanes makes much to the manifestation

1. Of Gods providence, in affording meet means.
2. Of his wisdome, in ordering means fitly.
3. Of his goodnesse, in blessing means.

And thus more occasion is given of calling upon God for his blessing on the means which are used: and of praising him when we see the fruit and benefit of means: yea and of humiliation when we observe means to be wanting, or to be ineffectuall.

[i] 1 Sam.14.6.
[k] 2 Chro.14.11
Meanes have respect to Gods will.

1. *Ob.* [i] *There is no restraint to the Lord to save by many or by few*, and [k] *by them that have no power.*

Answ. 1. In speaking of meanes no question is made of Gods power. For he that without any means made all things, can do what els pleaseth him without means. But the question is of his will; whether he that hath sanctified such and such means, for such and such purposes, will effect matters without the means which he hath appointed for effecting them.

2. The question is of Gods ordinary manner of working. Now Gods ordinary providence in ordinary matters is the ground of our faith, rather then his extraordinary power.

[l] Judg.7.2,4.
God not tied to meanes.

2. *Ob.* [l] God restrained *Gideon* in using the means that in his case were ordinarily used.

Answ. The Lord tieth not himselfe to ordinary courses, as he hath tied his creatures, who can not go beyond the bounds which he hath appointed to them. So as herein lieth

lieth a difference betwixt the Creatour and creatures. For the manifestation of this difference it pleased God somtimes to do great matters with small meanes, (yea and [m] with no meanes at all,) and to cause those particulars to be recorded, that all ages might know what of himselfe he is able to do.

[m] Exo. 17. 29.

3. *Ob.* Means use to draw mens minds from God: and to make them dote too much on means.

Abuse of means.

Answ. That is the abuse of means. Means are by such considered onely in themselves, and not in the principall agent who makes them effectuall. Such were the *Israelites*, to whom the Prophet thus, [n] *Woe to them that go downe to Egypt for helpe, and stay on horses, and trust in chariots because they are many, and in horsemen because they are very strong: but they looke not unto the holy one of Israel, neither seeke the Lord.* Thus they severed things, which were to be joyned together, *God* and *means*: means being the hand of the divine providence whereby he worketh such and such things. Means therefore (in the right use of them) give occasion of beholding God, of calling on him, and praising him. Daily food, apparell, sleepe, works of our calling, and other like meanes wherby we are sustained, work such effects in those that are piously minded. Wherefore though we believe in God, yet let us do those things that are to be done by man for our safety, lest letting slip such means we may seeme to tempt God.

[n] Isa. 31. 1.

Quamvis credamus in Deum, faciamus tamen quæ facienda sunt ab hominibus in præsidium salutis, ne prætermittentes ea Deum tentare videamur. Aug. Quæst super Gen. l. 1. c. 102.

It will therefore be our wisdome in every thing that we take in hand,

Rules for using means.

1. To observe what means are warranted for the effecting thereof. Out of Gods Word we may have sufficient direction in this case.

2. To be diligent in using those means. Many promises are made to the diligent, especially in *Salomons* Proverbs.

Pro. 10 4. — 12, 11.

3. *To call on God for his blessing on our endeavors. *Except the Lord keep the city, the watchman waketh but in vaine.* To neglect means is an *extreme in the defect*, implying too great

* See §. 27. Psal. 127. 1.

great *security*. To relie only on means is an *extreme in the excesse*, implying too much insolency. God is tempted both waies. The middle therefore is the best and safest course, which is, in the use of meanes to relie on God for his blessing.

§. 22. *Of the gestures of prayer.*

EXOD. XVII. IX.

To morrow I will stand on the top of the hill with the rod of God in mine hand.

* Vide §. 1. & 9.

* THe *Internall* meanes, as promised on *Moses* part to be used by him, are here set downe. Wherein 1. the action undertaken by him is thus expressed, *I will stand.* This gesture of the body is put for an action of the minde signified thereby, which is prayer. For standing was of old an usuall gesture of prayer. It never was the onely gesture. For the Scripture expresseth many other: whereof some were gestures of the whole body; others of particular members thereof.

Metonymia adjuncti. Signum pro re significatâ.

Gestures of prayer.

There are three especiall gestures of the whole body. 1. Standing. 2. Bowing. 3. Prostrating, or lying all along.

* §. 23.

1. Of *Standing*, * more anon.

1. Bowing.

2. *Bowing* was used as an action of much reverence: and that for the most part, when they testified their thankfull acceptance of some speciall favour. Read for this *Exo.* 4. 31. & 12. 27. 2 *Chro.* 29. 29, 30. *Neh.* 8. 6.

2. Prostrating.

3. *Prostrating*, or lying all along testified much humiliation, and dejection of the soule. Read for this, *Ios.* 7. 6. 2 *Sam.* 12. 16. *Ezra.* 10. 1. *Mat.* 26. 39.

The gestures of the particular parts of the body are many more: as,

3. Lifting up eyes.

1. *Lifting up eyes.* This giveth evidence of our expectation of helpe from above: and of our faith fixed on him who

who is in heaven. For the eye in prayer when it is lift up useth to stand fixed: in which respect *Christ* is said to *lift up his eyes*, and to *looke to heaven*, (*Ioh.*11.41. *Mat.* 14. 19.) and *David* expressing prayer by this phrase, addeth the reason thereof, thus, *I will lift up mine eyes unto the hills from whence commeth my helpe*, &c. (*Psal.*121.1, 2. & 123.1, 2.) Herein lieth an apparent difference betwixt man and other creatures. For where other creatures looke downeward, mans countenance is made more erect. And where other creatures have but foure muscles in their eye, man hath a fift to lift the eye upward.

Pronáq; cum spectent animalia cætera terrã, Os homini sublime dedit, cœlumq; videre Iussit, &c. Ovid Metamorph. l. 1

See *The Saints Sacrifice* on Psal. 116. §. 25.

2. *Lifting up hands*, or *spreading them abroad.* Hereby we manifest that we can find no succour in our selves: but are ready to receive it from him on whom we call, and to whom we stretch our hands. Thus *Salomon* in his solemne prayer, *spread forth his hands towards heaven*, and under this phrase setteth out the prayer of others. (1 *King.* 8. 22, 38, 54.) So doth *David*, (*Psal.* 141.2.) and *Ieremiah*, (*Lam.* 3.41.)

4. Lifting up hands.

3. *Casting downe eyes.* This testifieth an holy shame, and confusion of face by reason of a mans unworthinesse, and unfitnesse to appeare in Gods sight. Take instance hereof in the penitent publicane, (*Luk.* 18. 13.) and in devout *Ezra*, *Ezr.*9.6.

5. Casting downe eyes.

4. *Knocking the breast.* Contrition of heart, and compunction of spirit, godly sorrow and griefe is hereby manifested. In such respects the fore-named Publican is said to *smite his breast*, *Luk.*18.13.

6. Smiting breast.

5. *Renting clothes, pulling haire off the head and beard*: these are gestures which *Ezra* used, (*Ezr.* 9.3,5.) to which may be added the penitent womans teares, with which she washed the feet of Christ, and her wiping them with the haire of her head, *Luk.*7.38. Deep apprehension of sin, and much aggravation of griefe is by these and other like unusuall gestures declared.

7 Renting garments, &c.

6. *Kneeling.* This is the most usuall and proper gesture for prayer. For examples, read 2 *Chro.*6.13. *Ezra* 9.5. *Dan.*

8. Kneeling.

8.Kneeling. *Deum genu posito adoramus, & fixo in terram poplite magis quod ab eo petimus, impetramus. Legimus enim & Paulũ in littore sic oravisse: & geniculationes in oratione præceptas.* Hier. Comment lib. 2, in Eph. 3.

*Dan.*6.10. *Luke* 22.41. *Act.*7.60. & 9.40. & 20.36. & 21.5. The very act of prayer is implied under this gesture, *Eph.*3.14. *Psal.*95.6. That homage which we owe to God, that reverend respect which we beare to him, that honour which we desire to yeeld to him is hereby testified.

All these gestures (as occasions serve) well beseeme those that call upon God. But because here mention is made only of *standing* it shalbe sufficient to have named the other.

§. 23. *Of standing in prayer.*

EXOD. XVII. IX.

I will stand.

9.Standing. *Stantes oramus quod est signum resurrectionis.* Aug Ianuario Epist.119. Et de Serm.Dom.in monte l 2.

FReqvent mention is made of standing at prayer. For proofe whereof, among others, take notice of these Scriptures, *Gen.*18.22,23. & 24.13. 1 *Sam.*1.26. *Neh.*9.2, 4,5. *Mat.*6.5. *Luk.*18.11, 13. *Mar.*11.25. Christians in the Primitive Church on the Lords daies, and also on sundry other Festivals did use to pray standing.

In many respects doth this gesture well become the divine exercise of prayer.

1. It is a reverend manner of presenting ones selfe to God.

2. It is an outward means of raising mens hearts and thoughts from earth to heaven. For in this kind of gesture is the head raised furthest from the earth, neareſt to heaven. It is not so in bowing, sitting, kneeling, lying.

3. It is a testification of our acknowledgement of Gods Soveraignty, authority, and dignity. Therfore among men, inferiours stand before them under whose command they are, 1 *King.*3.16. & 10.8. *Dan.*7.10.

4. It is a signe of stedfast faith in prayer. It is oft put for a gesture of steddinesse: and opposed to leaning, wavering, reeling, 1 *Cor.*16.13. *Eph.*6.13,14.

Hereby *Moses* might then imply

1. That

1. That he would present himselfe before the throne of God for them.

2. That he would elevate his heart, and lift up his desires to heaven.

3. That he would do what he did with due reverence, and respect to Gods excellency and soveraignty.

4. That he would with the best stedfastnesse of faith that he could pray for them, expecting the truth of divine promises.

Stabat Moyses expectans fidem cœlestium promissionum. Amb Comment in Psal. 118 Ser. 19.

Thus he sheweth that on his part he would not be wanting to do what belonged to him, that they might be the more stirred up to do on their part what belonged to them, and that all might with the stronger confidence expect a good issue. Therefore this he professeth to do before hand, thus, (as our English translates it) *I will stand.* Or, (to turne it word for word) **I standing*, which implieth a continuance in doing what he undertooke to do, together with an outward manifestation thereof. For by saying, *I will stand*, he meaneth as much as if he had said, *I will pray, and you shall see that I pray.*

נצב * in Niphol Benoni. *Me consistente.* Trem. & Iun.

This gesture of *standing* being proper to prayer, sheweth what they may do who are so thronged as they cannot kneele. They may stand. So as it taketh away their pretext who in strait pewes sit at prayer, because forsooth they cannot kneele. But I conceive that where a man can sit, he may much better stand.

§. 24. *Of the time and place of* Moses *his prayer.*

THe time which he limiteth for performing the forementioned duty is not much delayed, nor farre put off: but rather the first opportunity is taken. For this word, **to morrow*, hath relation to *Amaleks* setting upon them, and implieth the next day: sooner then which, an army could not have beene gathered together.

מחר

The place also is expressed. (*On the top of the hill.*) At the time that *Amalek* set upon them they were in a vallie, or in a

Why Moſes went up to the top of an hill.

plaine, and there *Ioſhua* went out againſt them. But *Moſes* goeth to the top of an hill neare to that vallie, and that for ſundry juſt and weighty reaſons: as,

1. That he might the better diſcern the battell, and know whether *Iſrael* or *Amalek* had the better, and anſwerably order his prayer.

2. That *Ioſhua* and his ſouldiers might behold *Moſes* lifting up his hands: and thereby be the more encouraged.

3. That he might be the more quiet and free from diſturbance and diſtraction, (which he could not have beene, if he had remained in the plaine among the people: or if he had been in the army.) For when we ſet our ſelves to prayer, we muſt ſet our ſelves therto with the whole hear.t Therfore in time of prayer we may uſefully ſeeke ſecrecy of place.

4. That by the open ſight of heaven, his ſpirit might be the more cheared, his thoughts more elevated, and ſo his prayer the more ſharpned, and his faith the more ſtrengthened. For by the ſublimity of our thoughts our heart is enlarged.

By all theſe we ſee that he choſe a very fit place for his purpoſe.

Quando ſtamus ad orationem, vigilare & incumbere ad preces toto corde debemus. Cypr. Ser. 6. de Orat. Dom.

Vtiliter orationis tempore etiam corporalis loci ſecretum quærimus. Bern de Aſcenſ. Dom. Serm. 4.

Clamat cor noſtrum ſublimita te cogitationum. Amb. Cõment. in Pſal. 118. Ser. 19. verſ. 1.

§. 25. *Of the rod which* Moſes *uſed.*

EXOD. XVII. IX.

With the rod of God in mine hand.

MVch is ſpoken of the rod here mentioned. But what kind of rod it was, is not agreed upon by all. * The word, according to the notation of it, ſignifieth a thing to leane on. The *ſtrength* of bread is ſet out by this word, and ſtiled [a] *the ſtaffe of bread.* That alſo whereupon wicked men do repoſe their truſt and confidence, is by this very word expreſſed, and called [b] *the ſtaffe of the wicked.* [c] A bed, whereupon a man lieth and reſteth himſelfe, is ſignified by a word which commeth from the ſame root, and hath the very

* מטה נטה *inclinavit, declinavit.*

a מטה-לחם *panis baculum.* Lev. 26. 26.

b מטה-רשעים *baculum impiorũ* Iſa 14. 5.

c מטה *cum chirik ſignificat tectum. Cum patach, baculum.*

very same letters, though not the same points: wherein the LXX being somwhat mistaken, do translate the Hebrew word that signifieth a bed, by a Greeke word that signifieth a staffe: which gave occasion to that seeming difference betwixt *Moses* and him that wrote the Epistle to the Hebrewes, about *Israels bowing himselfe* [d] *upon the beds head*, (as it is in *Gen.*47.31.) and [e] *Upon the top of his staffe* (as it is in *Heb.*11.21.) Both which may well stand together. For, being an old man and weake, he was faine to have a staffe to rest on, and leaning thereon, he bowed towards the beds head. By the fore-named notation, and usuall acceptation of the word it appeareth that that which is here translated a rod, was not a wand, (as some would have it) or a riding stick: such rods are not to be leaned upon: *The Prophet *Isaiah* (where he maketh an expresse difference betwixt a rod and a staffe) useth [f] another word to set out a *rod*, and [g] the word of this text to set out a *staffe*. The *rods* which the chiefe of every Tribe used to have, have this [h] title: which (questionlesse) were such as prime Officers at Court use to have, called *White-staves*. The first time of mentioning the rod here spoken of, was when [i] God appeared to *Moses* as he was keeping sheepe. Whence some (and that not without probability) do gather, that this, which is translated a rod, was a shepheards crooke. But were it a shepheards crooke, or a staffe, or a wand, in regard of the use that we may make thereof, all is as one. This is it whereof God said to *Moses*, [k] *Thou shalt take this rod in thine hand wherewith thou shalt do signes.*

[d] עַל־רֹאשׁ מִטָּתוֹ *ad caput lecti.*
[e] ἐπὶ τὸ ἄκρον τῆς ῥάβδου αὐτοῦ. *Super extremo baculi sui.*

*Isa.10.15.

[f] שֵׁבֶט
[g] מַטֶּה
[h] מַטֵּה Num.17.2.

[i] Exo 3.1. —— 4.2.

[k] Exo 4.17.

Many admirable things are noted of this *rod*. By it,

1. It being turned into a serpent, the rods of the inchanters, which seemed also to be serpents, were swallowed up, *Exo.*7.10,12.

2. The waters in the rivers of Egypt were turned into bloud, *Exo.*7.20.

3. Dust was turned into lice, *Exo.*8.17.

4. Thunder, haile, and lightning fell, *Exo.*9.23.

5. An East-wind was raised, which brought grashoppers, *Exo.*10.13.

Wonders done with *Moses* his rod.
De mirandis factis per virgam Moysis. lege Hieron. Comment. in Ezek. 29. lib. 9.

6. The Red Sea was devided, *Exo.14.16.*
7. The rock gave out water, *Exo.17.6.*
8. The victory here mentioned was obtained, *Exod.17.9.*

This rod is here, as in other places, called the *rod of God*, because

1. God appointed *Moses* to use it, *Exo.4.20.*
2. God promised that wonders should be done by it, *Exo.4.17.*
3. God wrought the miracles that were done by it: so as, it was Gods instrument, *Exo.3.20.*
4. It was a visible memoriall of Gods mighty power, *Exo.17.5,6.*

It is also [a] sometimes called *Aarons rod*, because God appointed *Aaron* to use it in working the first miracles that were wrought in Egypt. And it was most usually stiled [b] *Moses his rod*, [c] because it first belonged to him before any miracles were wrought by it: and because he most used it.

This *Rod*, *Moses* here promiseth to take with him *in his hand*, that being in the mount, he might hold it up as the Lords standard: and that both in regard of himselfe, and also in regard of the souldiers in the field.

For himselfe, that by looking on it he might be put in mind of Gods former works manifested by that *rod*; and so have his faith the more strengthened.

For them in the field, that they might have a visible evidence of his stedfastnesse in calling upon God for them: and so be the more encouraged.

Why called the rod of God *Virga Dei dicitur quæ primum dicta est virga Aaron, postea vero virga Moysis, sicut dicitur spiritus Heliæ qui est spiritus Dei, cujus particeps factus est Helias*, &c. Aug Quæst. super, Exo. l. 2. q. 65.

[a] Exo.7.9,12, 19.
—8.16,17.
[b] —9.23.
—10.13.
—14.16.
—17.5.
—20.11.
[c] —4.2.

§.26. *Of the resolution and observations of the latter part of the ninth verse.*

EXOD. XVII. IX.

To morrow I will stand on the top of the hill with the rod of God in mine hand.

THe maine *Scope* of this promise made by *Moses*, is to assure those whom he sent forth into the field to fight, that he for his part would not be wanting to assist them with his best prayers. For in this promise is a description of his manner of praying for them.

More particularly we are to observe

1. The *Person* that maketh the promise. *I*, saith *Moses*, that went not with them.

2. The *Substance* of the promise. This may be distinguished into foure branches.

1. The *Matter*, or particular thing that is promised, *will stand*.

2. The *time* when. *To morrow.*

3. The *Place* where. *On the top of the hill.*

4. The *Instrument* wherewith. In setting down whereof there is noted

1. The *Instrument* it selfe. *With the rod of God.*

2. The Manner of using it, *In mine hand.*

1. The *Inference* of this *promise* upon the *charge* given to *Ioshua*, (the *charge* being for providing good outward means, the promise, of earnest praier) giveth us to understand that,

I. *Prayer must be added to other preparations.*

2. The *Person* that promiseth to pray being one of those that taried at home, and went not out to the war, giveth instance, that,

II. *Prayer for good successe in warre is to be made by such as tarry at home.*

3. The phrase whereby the thing promised is expressed (*will stand*) being an externall gesture of prayer, sheweth, that,

III. *Inward devotion of heart is to be manifested by the outward disposition of body.*

4. The *Time* prefixed (*to morrow*) being before the battell was ended, declareth, that,

IIII. *Succour must be sought of God in season.*

5. & 6. The *Place* being first *on an hill*, which was in the open field: and then *on the top of the hill*, whence the army might be seene of *Moses*, implieth, that,

V. *Any place may be fit for prayer.*

VI. *Knowledge of that for which prayer is made is an especiall meanes to sharpen prayer.*

7. The *Rod* which he taketh with him, being *the rod of God*, wherewith God had before wrought many wonderfull works, importeth, that,

VII. *Consideration of Gods former workes is of speciall use to strengthen faith.*

8. The *Manner* of using it, by holding it *in his hand*, namely to this end that *Ioshua* and other souldiers might see it, intimateth, that,

VIII. *Perswasion of others prayers addeth much courage in dangerous imployments.*

§. 27. *Of joyning prayer with other meanes.*

I. * *Prayer must be added to other preparations.* When [a] *Iacob* heard that his brother *Esau* was comming against him with 400 men, he tooke the best order that he could either by presents to pacifie his brother, or, if some of his company were slaine, yet to make an escape with others: but withall he prayeth to God for protection, yea in prayer he wrestled till he prevailed. [b] *Iphthah* leads out against the *Ammonites* a well furnished army: yet *voweth a vow unto the Lord.* Now a vow is an evidence of earnest prayer. Though his particular vow be not to be justified, yet his manner

* §. 26.
[a] Gen. 32. 6, &c
[b] Iudg. 11. 29, 30.

manner of going to warre is commendable. *Samuel* doth, as *Moses* here, he gathereth *Israel* together to fight against the *Philistims*, and promiseth to pray for them. The [d] number of worthies, and the [e] multitude of valiant Souldiers that *David* had, beare witnesse to his prudence in preparing externall means: and his many [f] prayers recorded in the *Psalmes*, give evidence of his piety in seeking helpe of God. [g] Very much is spoken of *Iehosaphats* great preparations: yet when he heard of the approach of enemies, by fasting and prayer he sought helpe of God. So many other faithfull Saints. After that the Apostle had exhorted Christians to be strong in the Lord, and to put on the whole armour of God, wherwith he sheweth how a Christian may be armed from top to toe, he addeth this exhortation, [h] *Pray alwayes with all prayer*, &c.

Means without Gods blessing are of no use. [i] *Except the Lord build the house they labour in vaine that build it:* Well therefore saith the Psalmist, [k] *I will not trust in my bow, neither shall my sword save me.* But * prayer is that which God hath sanctified for obtaining his blessing, and his helpe. To this purpose is prayer exceeding powerfull. It hath alwayes (if at least it were made aright) obtained victory.

What now may we judge of them that thinke prayer then only needfull when other means faile? To say the least of them they shew thēselves apparently ignorāt of the supreme power of God in ordering means: which are so subordinate to the divine providence, as without it they are of no use at all: and withall they shew very little zeale of Gods glory. For were there not an absolute necessity of prayer, and that in regard of some benefit to themselves, it appeares that prayer as it is a part of Gods worship, and a means to set out Gods honour, should never be made by them.

If in this case neglect of prayer be such a point of impiety, what is it to enterprise war with masks, enterludes, playes, and such kind of sports? Can a blessing be expected in such courses?

Set this patterne of *Moses* before you, all of all sorts.

[d] 1 Sam.7.5,&c
[d] 2 Sam.23.8, &c.
[e] —— 24.9.
[f] Psal.7.1,&c. —25.2,19,20. —44.1,&c.
[g] 2 Chro.17. 12,&c. —20.3.
[h] Eph 6.10,18. See *The whole armour of God*, on Eph. 6.18. § 1.
[i] Psal.127.1.
[k] —44.6.
* See *The whole armour of God* on Eph.6.18.§. 18,22.

Reprehension of such as separate prayer and other meanes.

Nihil est tam arduum atq; difficile quod non Deo adiuvante planissimum atq; expeditissimum fiat. In ipsum itaq; suspensi, ab eo auxilium deprecantes, quod instituimus querramus. Aug de lib.arbit.c.6.

Whether other means faile or abound, let not this of prayer be neglected. This makes a supply where other means are wanting. This makes other preparations successefull. Let therfore all armies be sent forth by Christian Princes with more then ordinary prayer. Thus may we in greatest distresses be sure of succour. For there is nothing so hard but with Gods helpe it may be made easie. On him therefore let us depend: of him let us seeke helpe, and so accomplish our purposes.

§. 28. *Of their care who tarry at home to pray for them that go to warre.*

* See §. 26.

II. * *Prayer for good successe in warre is to be made by such as tarry at home.* So did [a] *Samuel.* [b] *Elies* waiting for newes out of the army, implieth that his prayer was not wanting. [c] That solemne forme of thanks which *David* gave to God upon *Ioabs* returne with victory, giveth proofe of his praying for the armies. [d] So doth *Melchizedechs* congratulation of *Abrahams* victory.

[a] 1 Sam.7.9.
[b] —— 4.13.
[c] Psal.60.
[d] Gen,14.20.

1. Gods honour is engaged in the successe of such as professe Gods truth.

2. Their cause ought to be accounted a common cause of all that are of the same profession.

3. Christian sympathy, and the Communion of Saints should make us account others dangers, and others successe as our owne.

4. If they which go out to warre, be of our owne country or nation, by their overthrow we incurre hazzard: by their victory the more safety is brought to us that tarry at home, yea we all partake of the benefit of the spoiles which they make of enemies, the whole kingdome is enriched thereby if they be great.

If these be not sufficient motives to enforce the equity of the fore-named duty, what can be sufficient?

2 Sam.11.11. Remember therfore what *Uriah* said, *The Arke, and Israel, and Iudah abide in tents, and my Lord Ioab, and the servants*

vants of my Lord are encamped in the open fields, shall I then go into my house to eate and to drinke? He, when he was at home was as much affected with the armies in the field as if himselfe had beene there. Can any then be so careleſſe of them as not to pray for them?

Assuredly, if Magistrates, and Ministers, if great ones, and meane ones were more conscionable in performing this duty, better successe might be expected. But so farre are most from obtaining a blessing upon the armies that go forth, as rather on the contrary (*Achan like*) they trouble the armies that are sent out, by provoking Gods wrath against them, thorow their impiety, and prophaneneſſe, lewdneſſe, and licentiousneſſe. Such either pray not at all: or they make their prayers to be an abomination to the Lord. For, *he that turneth away his eare from hearing the Law, even his prayer shalbe abomination.* Thus wicked persons are betrayers of such as (out of the places where they dwell) goe to warre.

Ios.7.1.25.

Prov.28 9.

§. 29. *Of manifesting our inward desire by our outward gesture.*

III. * *INward devotion of heart must be manifested by the outward disposition of body.* As the many gestures which in Scripture are recorded and approved, being used by Saints in prayer (whereof before, §.22.) do afford good proofe to the point, so also the manifold expressions of prayer by sundry gestures proper thereto: as such as these, [b] *I lift up mine eyes*: [c] *I bow my knees*, that is, I pray. [d] *Let us lift up our hands*: [e] *Let us kneele*, that is, let us pray. [f] *Let the lifting up of my hands be*, that is, let my prayer be. So here in this place, *I will stand*, that is, I will pray.

As in other cases, so also in prayer, the mind appeareth in the gesture of the body: for this is a signe of that. So as by the manifestation of our inward devotion by our outward gesture, God is more honoured, others are made like minded, and our owne spirits are quickned.

1. For

* See §.26. *Flexo corpore mens est erigenda ad Deum.* Bern. medit. devo c.6

[b] Psal.123 1.
[c] Eph.3. 14.
[d] Psal.95.6.
[e] Lam 3.41.
[f] Psal.141 2.

Animus in gestu corporis apparet. Gestus corporis signum est mentis. Corporis gestu animus proditur. Bern. de modo bene viv. Ser. 9

Benefits of outward gestures in prayer

1. For God, he is by that means glorified both in soule and body: as we ought in both to glorifie him, 1 *Cor.* 6. 20.

*Ob. God is a Spirit, and they that worship him must worship him in spirit and truth, Ioh.*4.24.

Answ. True. But what then? Is he not therefore to be worshipped in body? Fie on such a consequence. Indeed God is most especially to be worshipped in Spirit. All outward worship without it is altogether in vaine, *Isay.* 29.13. But Gods delight in the spirit doth not imply a dislike, or no liking of a manifestation thereof by the body. He that said in regard of an upright manner of performing the things which we do, *Take heed that ye do them not before men to be seene of them, Mat.* 6.1. said also in regard of our zeale to Gods glory, *Let your light so shine before men as they may see your good workes and glorifie your father which is in heaven, Mat.* 5.16. *What therefore God hath joyned together, let no man put asunder, Mat.*19.6.

2. For others, our outward gesture manifesting our inward affection, they may be brought to adde their prayers also, and joyne with us, (as they who saw the company of Prophets prophesying, prophesied also among them, 1 *Sam.* 19.20.) or at least say *Amen* to our petitions, and desire God to grant them, as old *Elie* did, when he understood how *Annah* had powred forth her soule before God, 1 *Sam.* 1.17.

3. For our selves, by the outward gesture of the body our owne spirits within us are much affected. For there is a sympathy betwixt soule and body. Bowing the body in prayer, as it testifieth the humiliation of the soule, so it maketh the soule to stoupe somwhat the lower. Beating the breast doth somwhat the more breake the heart; lifting up eyes or hands raiseth up the heart; spreading the armes abroad enlargeth the desire of the heart; standing erect maketh the soule the more steddy.

Exhortation to use seemely outward gesture in prayer.

Let us on these grounds both declare and helpe the inward faith and fervency, devotion and contrition of our soules

soules by the outward gestures of the body. There needs no great labour after outward gesture, if at least there be true devotion in the heart. The parts of the body are so commanded by the soule, as they will soone declare the intent thereof. This is evident by the private prayers which persons truly devoted do make. For when they are alone, and no creature present to take notice of the outward gesture, according to the affection of the heart, when it is indeed fervent, the eyes wilbe cast up, or cast downe, the armes spread abroad, the hands lift up, or beating the breast, the body cast prostrate upon the ground, and other like gestures performed. They who use to pray privately and fervently, know this to be true.

I urge not this outward gesture, to make men play the hypocrites. Farre be such intents from my mind. Men are too prone to make shew of more then is in them: they need no provocations thereto. Besides hypocrisie is so odious in Gods sight, as it makes our best works abominable: Isa.66.3. But that be referred to him who searcheth the heart, and knoweth the inward thoughts of men: and to every ones conscience, that will excuse or accuse him. I urge a manifestation of inward affection, and that by such outward gestures as are

Gestures in prayer how ordered.

1. Warrantable by Gods Word.
2. Agreeable to the action in hand.
3. Answerable to the inward affection.

§. 30. *Of seeking helpe of God in time.*

IIII. * *Succour must be sought of God in season.* [a] *Before the decree bring forth, before the day passe as the chaffe, before the fierce anger of the Lord come upon you, &c. seeke the Lord.* [b] *Seeke the Lord while he may be found: call upon him while he is neare.* [c] *Prepare to meet thy God, O Israel.* Meet him before he is gone, meet him before he have caused his wrath to fall. [d] So soone as *Iacob* heard that his brother was comming against him, he makes his prayer to God. He put

* See §.26.
[a] Zeph.2.2.
[b] Isa.55.6.
[c] Amos 4.12.
[d] Gen.32.9.

c ——— 24.

f 2 Chro. 14 11.

g ——— 20.3.
h Exo. 32.11.

i ——— 31.

De occurrendo periculis in tempore, lege Chryſ. in initio orat. 1. adverſ. Iud.

put it not off to the evening. Yet [c] when the evening was come, and ſo he freed from diſtractions, he returned to prayer againe, and more earneſtly wreſtled with God. [f] Before *Aſa* began to fight with the *Ethiopians*, he ſought aſſiſtance of God. So did [g] *Iehoſaphat*, and other pious princes. So ſoone as [h] *Moſes* heard God ſpeake of wrath, before he went downe to ſee the cauſe thereof, he fell downe before the Lord, to turne it away: and [i] when he had ſeene the cauſe thereof, he *went againe unto the Lord.*

Thus, much evill may be prevented, which otherwiſe could not be redreſſed. A fire when once it begins to flame out, cannot ſo eaſily be quenched, as it might before hand have beene kept from flaming and burning. A breach, which might with ſmall coſt and paines have beene prevented, when it is made, oft proves irrecoverable. Great was the folly of the *Iſraelites* in the time of the Iudges, who uſed not to cry to the Lord, till they were ſorely oppreſſed by their enemies. And this was the cauſe that ſometimes they received (when they called upon God) ſuch an anſwer as this, *Goe, and cry unto the gods which ye have choſen, let them deliver you in the time of your tribulation.*

Iudg 10. 14.

O that we were wiſe to marke the opportunity and to take it! Commonly (like fooles) we thinke of our cloakes when we are well wet: and thinke of ſhutting the ſtable doore when the ſteed is ſtolne, or of making our houſe ſafe and ſure from theeves when we have loſt our goods. Many ſeeke not to God till neceſſity forceth them. When the enemy hath got the day, when the plague rageth and hath deſtroyed many, when people die every where for want, then (it may be) ſolemne prayer ſhalbe made, and a faſt proclaimed. Hereby as the folly of men is diſcovered, ſo too juſt cauſe is given for their prayers to be ſuſpected in regard of the ſoundneſſe of them: yea God is hereby provoked to leave men without ſuccour, becauſe they ſought it not in time.

§. 31. *Of praying in any place.*

V. * *ANy place may be fit for prayer.* This doctrine is to be limited according to the occasions of prayer. For, for publique prayer, at least in times and places where liberty is granted to frequent publique assemblies, [a] publique Churches set apart for Divine Service, are fittest. But where just occasions are offered of praying in other places, in any place may that divine duty be performed. [b] *I will* (saith the Apostle) *that men pray every where, lifting up holy hands.* The charge of [c] *praying alwaies*, and [d] *without ceasing*, implieth as much. If occasions of praying offered, we forbeare to pray, because we are not in this or that place, those precepts can hardly be kept. But in particular, we read of approved prayers made, as [e] in *Churches*, so [f] in *houses*, [g] in *chambers*, [h] in *closets*, [i] on *house-tops*, [k] in *fields*, [l] on *mountaines*, [m] by *rivers-sides*, [n] in *ships*, [o] in a *whales belly*, [p] in the *wildernesse*, and where not?

[q] Whereſoever prayer is rightly made, there God after an especiall manner is present: now [r] Gods speciall presence makes any place holy, and in that respect fit for prayer.

And such respect hath God to the true desire of his Saints, as whereſoever by prayer they make it knowne, there will God most graciously accept it. Instance the fore-mentioned instances. His promises for hearing prayer are without any limitation of place: so as, in any place we may expect the accomplishment of them.

What a dotage is it therefore so to dote on any one kind of place, as never to pray but in such a place. Or superstition blindeth such mens eyes, or prophaneness possesseth their hearts. It is much to be feared that the prayers which they seeme to make in the places which they pretend most to affect, are but cold prayers. If the Spirit of supplication had any heat in them, it would be like that hot vapor that is compassed in a cloud, or got into hollow places of the earth, which rather

* See § 26. *Omnis locus ad meditandum congruus est.* Bern Medit devot. c 6.

[a] See *The whole armour of God*, on Eph. 6. 18. Treat 3 §. 84.
[b] 1 Tim 2.8.
[c] Luk. 18.1.
[d] 1 Thes 5.17.
[e] Act 2 1.
[f] —10.30.
[g] —9.39.4.
[h] Mat 6.6.
[i] Act. 10.9.
[k] Gen. 24. 63.
[l] Luke 6. 12.
[m] Act 16. 13.
[n] Ion 1.14.
[o] —2.1.
[p] 1 King 19.4
[q] Mat. 18. 20.
[r] Exo 3. 5. *Magis valet petentis affectus quam petitionis locus.* Aug de unit. Eccles. c. 16.

rather then not find a vent, will rent the cloud asunder with a thunder-clap, or make the earth to quake. They lose much holy acquaintance and familiarity with God, that are so nice, as not offer to meet with him except in such or such a place.

Wise Christians will rather sanctifie every place with this heavenly duty. Their house, their chamber, their closet, their bed, their table, and other like places shalbe sanctified therewith. If they be in a journy, their Innes and places of repast shall therewith be sanctified. So their ship, and cabin, if they be on the sea. So their tent, or the field, if they be in warre. So every place according to the present occasion. By a pious mind well devoted to Godwards, and by a conscionable performance of this principall duty of piety, it may be said of any place what *Iacob* said of the place where he saw his vision, *This is none other but the house of God, and this is the gate of heaven, Gen.28.17.*

Vbicunq; fueris intra temetipsum ora. Si longè fueris ab oratorio, noli quærere locum, quoniam tu ipse locus es. Si fueris in lecto, aut in alio loco, ora: et ibi est templū. Bern. Medit. devot. c. 6.

§. 32. *Of taking good notice of that for which we pray.*

VI. * *KNowledge of that for which prayer is made is an especiall meanes to sharpen prayer.* That which made [a] *Iacob* to wrestle with God, was the danger wherein he saw his houshold to be. When [b] *Hezekiah* saw and read the letter that *Senacherib* sent, then was his spirit extended to prayer. The knowledge that [c] *Asa*, [d] *Iehosaphat*, [e] *Nehemiah*, and other good Kings and Governours had of the danger of their country, made them earnest in prayer with the Lord for succour. It is oft noted of Christ, that when he saw such and such miseries of people, his bowels were moved, he hand compassion on them. In particular, [g] when he saw the people scattered without a shepheard, he incited his Disciples to pray for them.

Sight and other means whereby we may have true intelligence of the needs and straits wherunto such as we respect and affect are brought, work deep impressions of compassion, which moveth our inward bowels, and after a sort enforceth us to afford them the best aid we can. Now they who know how beneficiall prayer is in all needs, are thereupon

* See §. 26.

[a] Gen.32.9.

[b] 2 King.19.14

[c] 2 Chro.14 11.

[d] —— 20.2,3.

[e] Neh 1.4.

[g] Mat.9.36.

upon moued as earneſtly as they can to pray for them.

To ſtirre us up to pray for thoſe that are in diſtreſſe, let us enquire and take notice of their eſtate and affaires. *Nehemiah* was very inquiſitive after the eſtate of the Iewes that had returned from the captivity, whereby it came to paſſe that he was ſo helpfull to them both by his prayer, and otherwiſe. But *what the eye ſeeth not, the heart rueth not.* Things not knowne are not regarded. Aſſuredly if we ſaw, or on aſſured knowledge beleeved what the diſtreſſes of many Churches in other places are, and of many perſons in our own country, our ſpirits would ſend forth more prayers for them, then now we doe, (if other ſuccour alſo were not afforded them.)

Neh.1.2.

Here, by the way note what wrong they do who bring falſe reports to mens eares: as, reports of victory, when people are overthrowne.

The ill conſequences of falſe newes.

1. They to whom the report is brought are deceived, and made to believe an untruth.

2. They of whom the report is made, are by the falſe report deprived of that helpe which otherwiſe they might have had.

3. God himſelf is mocked, in that that which is not done, is acknowledged to be done by him, and ſo when prayer ſhould be made, praiſe is given for that which is not.

We have not a mountaine to go to the top of it, and to behold all the battels of the Churches, as *Moſes* here on the top of an hill beheld the *Iſraelites* fighting. We muſt have knowledge of forraigne affaires (as *Nehemiah* had) by report. If that report be falſe, how ſhall we order our prayers? Yet there is commonly ſuch uncertainties in rumors and reports, as fame is ſaid to be an evill thing. For even then when it declares ſome truth, it is not free from the blame of lying, in that it taketh away from the truth, or addeth thereto, or ſome way or other altereth it. It is not therfore without cauſe ſaid, that fame uſeth to lie.

Cur malum fama? quia velox, an quia plurimum mendax? quæ ne tunc quidem cum aliquid veri affert, ſine mendacij vitio eſt, detrahens, adjiciens, demutans de veritate. Tertul in Apologet. cap. 8.

Solet fama mentiri. Aug. Bonefac. Epiſt. 106.

Yet if men be not raſh in receiving every uncertaine report, they that with an honeſt heart make their prayers according

according to the report which they receive, may have this comfort, that their sacrifice of prayer is acceptable to God: and that thereby God taketh notice of their disposition, how they would be affected, if it went so or so with the Church.

But for the comfort of such as are in distresse, howsoever pious and pitifull men may be mis-informed about their case, God is in heaven, and better seeth all their distresses, then *Moses* on the top of his hill could see *Israels* straits. And whereas *Moses* could onely pray for succour, God can give them succour: God, I say, who to every drop of compassion that is in man, hath in himselfe an ocean of compassion: and answerable to his compassion hath both will and power to helpe: a point of much comfort.

§. 33. *Of strengthening faith by Gods former works.*

* See § 26.

VII. * *Consideration of Gods former workes is of speciall use to strengthen faith.* Hereby was *Iacobs* faith much supported, and therefore he thus pleadeth and presseth Gods former works, when he was in danger, [a] *O God of my father Abraham, and God of my father Isaac, the Lord which saidst unto me, returne unto thy country,* &c. *I am not worthy of the least of all thy mercies, and of all the truth which thou hast shewed unto thy servant,* &c. So [b] *Iehosaphat,* [c] *the Levites* in *Nehemiahs* time, and many others. This was [d] *Davids* usuall practice. Therefore [e] he exhorts others to *remember the marvellous workes which God hath done, his wonders, and the judgements of his mouth.*

[a] Gen. 32. 9, 10,

[b] 2 Chro. 20. 7.
[c] Neh. 9. 6, &c.
[d] 1 Sam. 17. 34, &c.
Psal. 22. 4.
—77. 11, 12.
—143. 5.
[e] —105. 5.

Gods former works give evident demonstration, as of his power, what he is able to do, (for what he hath sometimes done he is able alwaies to do) so of his will, what he is willing, as he seeth occasion to do. For the Lord never doth what he is unwilling to do. Now evidence of these two, Gods *power* and *will*, are two strong props to support our faith.

Ob. It

Ob. It followeth not that becauſe God ſometimes did ſuch and ſuch things, he will ever do the ſame. Never did he in any nation the wonders that he did in Egypt and in the wilderneſſe.

How Gods former extraordinary works ſtrengthen our faith.

Anſw. Though he do not by the ſame viſible, extraordinary, and miraculous means ſuccour his Church and People, yet thereby his Church is taught to believe that he ſeeth and obſerveth his peoples diſtreſſes, that his compaſſion is moved thereat, that though in his wiſdome he ſuffereth them to lie ſome time therein, yet it is not his will that they ſhould utterly periſh: and therefore he will aſſuredly deliver them. Thus the Apoſtle preſſing the promiſe which God in particular made to *Ioſhua*, *I will never leave thee nor forſake thee*, maketh this generall inference thereupon, *So that* we, (we Chriſtians that live ſo many yeares after *Ioſhuaes* time) *we may boldly ſay the Lord is my helper, I will not feare*, &c. *Heb.* 13.5,6. Though we cannot therefore expect the ſame particular works of God to be done for us, that of old were done for others, yet the generals we may and ought to believe, that that God which provided for, and delivered of old ſuch as truſted in him, is ſtill able, and willing to provide for and deliver ſuch as now truſt in him. Theſe generals expect from God. As for the means and manner of doing it, referre them to his wiſdome. He ever remaineth the ſame God, as in his power, ſo in his will, affection, and compaſſion towards ſuch as truſt in him. He can by ſundry means bring things to the ſame iſſue. If thorowly and adviſedly the uſuall works of God were conſidered, even thoſe whereby the whole world is ruled and governed, who would not be aſtoniſhed, even as at miracles, and by the miraculouſneſſe of them be ſtrengthened in faith? But many turning their faces to the works that are done, turne their backes to him that did them. Whence it comes to paſſe, that neither God hath the glory which belongs to him, nor man that profit which otherwiſe he might reape from the works of God.

Quis eſt qui conſiderat opera Dei, quibus regitur & adminiſtratur totus hic mundus, & non obſtupeſcit obruiturq; miraculis. Aug in Ioh. 2. Tract 8.

Faciem quodam modo ponentes ad ea quæ fecit, dorſum ponimus ad artificem qui fecit. Ibid.

Gather now, ye that truſt in the Lord, gather what evidences ye can by Gods former works of his power, and will.

Obſerve Gods former works.

Oft meditate thereon; plead them in prayer before God. In your catalogue of Gods former works be sure you leave not out such as are done in your daies, and to your selves in particular, whereof upon experimentall evidence you may say to God, *marvellous are thy works, and that my soule knoweth right well.* The works which were brought to *Moses* his mind by holding up this rod were such as were done in his daies, before his eyes, by his ministry. Such works as are done in our daies, and to our selves, make the deepest impression: and have the most effectuall and mighty operation. Such were they whereby *Iacob* and *David* were strengthened in their faith. Though we have not such a visible signe of Gods former works, as this rod was which *Moses* held up, yet we have as good and sure staies for our faith to rest upon. For, we have Gods works recorded in Gods Word, a Word of truth. And we may say, as the *Psalmist* doth, *We have heard with our eares, O God, our fathers have told us what works thou diddest in their daies, in the times of old.* And God hath in our dayes, and before our eyes done such works, as give us sufficient ground to trust in him. We have memories to retaine them. We have minds to meditate on them. We may (if we will) register and record them. What could *Moses* his rod do more then al these? Though we want that externall signe, yet we have the substance. And by a right use of what we have, our faith in God may be strengthened, as *Moses* was by the use of this rod. Ruminate therfore on Gods bringing in the Gospell in King *Henry* the 8 daies. On establishing it in King *Edward* the 6 daies. On the courage, comfort, and constancy that he gave to Martyrs in Queene *Maries* daies. On the restoring of the Gospell in blessed Queene *Elizabeths* daies. On the many victories then given: especially in 88. On the many deliverances from Papists treasons: especially in 605. As occasion is offered seriously ponder and meditate on these and other like works of God, and thereby shalt thou find much vigour infused into thy faith. Withall well note the promises of God. For, this rod which *Moses* tooke up to the hill was a signe of Gods promise.

Psal. 139.14.

Gen. 32.10.
1 Sam. 17.36.

Psal. 44.1.

promise. *Take this rod in thine hand* (saith God) *wherewith thou shalt do signes.* Gods promises are the most proper ground-worke of faith: as I have * elswhere shewed.

Exo.4.17. * *The whole Armour of God*, on Eph.6,16. Treat.2.Part.6 § 71,&c.

§. 34. *Of the benefit of a perswasion of others prayers.*

VIII. * *Perswasion of others prayers addeth much courage in dangerous imployments.* This was one reason why [a] God in his Law ordred that his *Priests* should go with their *silver trumpets* into the armies of his people, that by that signe his people might be assured of the Priests prayers, and be thereby the more encouraged. [b] Thus were the people in *Abijahs* time much encouraged. This questionlesse was the reason why [c] *Barak* was so importunate to have *Deborah* go with him to the warre. Her sex might make him thinke that she was not fit to lead an army, or to fight. But he knowing her to be a Propheteſſe, did also know that her prayers would be availeable with the Lord: and withall he thought that the sight of the battell would extend her spirit the more earnestly to call upon the Lord for them. Did not this perswasion encourage him, who speaking of his troubles, said, [d] *I know that this shall turne to my salvation thorow your prayer.*

* See §. 26.

[a] Num.10,9.

[b] 2 Chro.13.14

[c] Iudg.4.8.

[d] Phil. 1.19.

Gods people being acquainted with Gods Word, thereby know that God is the fountaine of all blessing, and that prayer is the means of receiving all needfull blessing from him, and that the prayers of others are availeable with God as well as their owne, and that when others prayers are joyned with theirs, they are so much the more powerfull. How can they then but be the more incouraged by their perswasion of others prayers for them.

Multùm valent preces in communi multorum. Hier. Commēt. in Rom. 15.

Good cause there is for this very cause, when any go about any weighty, difficult, or dangerous worke, or when they are in any dangers or feares, to crave the prayers of such as they count faithfull: as [e] *Hezekiah* did of *Isayah.* And for them of whom this duty is desired, by solemne promise

Of craving others prayers, See *The whole Armour of God*, on Eph.6.19. Treat.3 §.137.

[e] 2 King. 19.4.

to bind themselves to do it, as [f] *Samuel* did, that so they who desire it may have the more cause to believe that it shall be performed. And if the worke enterprised be publique, meet it is that a fast be proclaimed, and publique prayers enjoyned for their good successe. By these publique prayers more notice may be taken of the many prayers that by many persons are made for them, and so they be the more encouraged.

[f] 1 Sam. 12.23.

A minori. Christs intercession a ground of encouragement. *Meritò mihi spes valida est in eo qui sedet ad dextram tuam, & te interpellat pro nobis: alioquin desperarem.* Aug. Confess. l. 11. c. 43.

By a sound and good argument from the lesse to the greater it followeth, that they who are well instructed in the articles of the Christian faith, and answerably do believe in Christ, cannot but have much comfort and encouragement in all their lawfull enterprises, be they never so difficult or dangerous, because they cannot be ignorant that Christ, in whom they believe, is on an higher hill then *Moses* here was, even in heaven at Gods right hand, making intercession for thē. Who, though he be invisible, they may see him with the eye of faith, as *Moses* by faith saw him who is *invisible*, *He.* 11 27. Now Christs intercession is more then al the praiers of all ŷ Saints, though their spirits were all joined together, in presenting one and the same petition to God. For Christs intercession is that sweet incense that is in it selfe acceptable to God, and that, mixed with the prayers of the Saints, makes them acceptable, *Rev.* 8.3,4. Let us therefore have our eye of faith fixed on Christ at Gods right hand in heaven, holding up his hands continually, and making intercession for us. The eye of faith may in this kind work as much boldnesse, as the sight of *Stephens* bodily eye did, when he saw *Iesus standing on the right hand of God, Acts* 7.55.

§. 35. *Of* Ioshuaes *obedience.*

EXOD. XVII. X.

So Ioshua did as Moses had said unto him, and fought with Amalek.

* THe *obedience* of *Ioshua* to *Moses* his *charge* is first *generally* propounded, and then *distinctly* exemplified: both of them in the former part of the tenth verse, which is so expresly set downe, as there is no ambiguity at all. For all the materiall words, as [a] *Moses*, [b] *Ioshua*, [c] *fought*, [d] *Amalek*, have been before explaned.

Out of the two parts of this text naturally arise these two observations.

I. *Obedience is to be yeelded to Governours. Moses* was at this time a Prince; the supreme Governour over all *Israel. Ioshua* therefore who was one of *Israel*, and under his command, *did as Moses had said unto him.*

II. *They who are sent by lawfull authority unto a lawfull warre, must go. Moses* his charge was a lawfull authority. Warre (for defence of a people against a malicious and injurious enemy) is a lawfull warre. Therefore *Ioshua* goeth. *He fought with Amalek.*

* See §. 1.

[a] § 9.
[b] Ibid.
[c] § 2.
[d] §. 4.

§. 36. *Of yeelding obedience to Governours.*

See *The Plaister for a Plague*, on Numb. 16. 47. §. 53, 54, 55, 56

I. OBedience *is to be yeelded to Governours.* This is a principall branch of that *Honour* which is required in the fift commandement. It is particularly and expresly enjoyned to all sorts of inferiours under authority: as to [a] *Servants*, [b] *Children*, [c] *Wives*, [d] *People* in relation to their Pastors, [e] *Souldiers* to their Generals and Captaines, and [f] *Subjects* in relation to supreme and subordinate Magistrates.

[a] Eph 6. 5.
[b] ——— 1.
[c] —— 5. 22.
[d] Heb. 13. 7.
[e] Act. 10. 7.
[f] 1 Pet. 2. 13, 14 Rom. 13. 1.

The Apostle much presseth this point, and inforceth it by foure speciall arguments, *Rom.*13.1,2,&c.

1. The *Authour* of Government, and Ordainer of Governours. (*The powers that be are ordained of God.*) Though it be true which the Prophet saith, (*Hos.*8.4.) *They have set up Kings but not by me: they have made Princes and I knew it not*: namely in regard of particular persons set up, and in regard of the manner of setting them up: yet the *Power* it selfe, and *Government*, is of God.

2. The *good* or benefit of Government. (*He is the Minister of God to thee for good.*) Governours therefore are advanced to their eminent places, not simply for their owne honour, but for the good of their subjects. They who rightly and duly subject themselves, procure good to themselves. Such as are rebellious, are injurious to themselves.

3. The *evill of sin* in resisting Government. *Whosoever resisteth the power resisteth the ordinance of God.* He doth therfore offend thereby not men onely, but God also, which is a sinne.

4. The *evill of punishment* following thereon. *They that resist shall receive to themselves damnation.* A fearfull doome. Take for instance the examples of *Korah*, *Dathan*, and *Abiram*, *Numb.*16. Vpon these and other like grounds Christians are exhorted to be subject *for conscience sake*, *Rom.*13.5. and *for the Lords sake*, 1 *Pet.*2.13. Both which intend one and the same thing. For the conscience is subject to God alone: so as that which is done for conscience sake is done for the Lords sake.

This for the *generall* of *yeelding obedience to Governours*, may suffice. For if these motives, *Gods ordinance*, *Our owne good*, *Avoiding sinne*, and, *The punishment of sinne*, be not sufficient, what can be sufficient? I hasten to the *particular*, of *souldiers obedience to their Governours charge about going to warre*, which is here in speciall expressed and intended. For among them discipline is most necessary. Therefore in well ordered armies discipline is not wanting, nor obedience despised.

In militiâ disciplina non deest, obedientia nequaquam contemnitur. Ber. ad Mil. Temp. c 4.

§. 37. *Of*

§. 37. *Of going to warre upon command.*

II. * *They who are sent by lawfull authority unto lawfull warre, must go.* What warre may be counted lawfull [a] hath beene shewed. Lawfull authority, is the commād of such as God hath set over us, especially of the supreme *Governour*: which command may come to us either immediately from the governour himself, or mediately by such as he sets under himselfe over us. For, saith the Centurion, *I am a man under authority, and have souldiers under me, and I say to one, go, and he goeth; and to another, come, and he commeth, Mat.* 8.9. A proofe pertinent to the point in hand. For what doth a Centurions bidding a souldier, *go*, imply, but a sending of him to such or such a service in warre? *Ioshua* (22.2.) for this commends the obedience of the *Reubenites, Gadites*, and *halfe the Tribe of Manasseh. Uriah* so farre obeyed in this case, as he lost his life, 2 *Sam.* 11. 16, 17. I say not this to justifie *Davids* or *Ioabs* command: but to demonstrate the extent of *Uriahs* obedience.

Authority is given for this end, to observe what may be best for the state wherein they have their authority; and answerably to order matters. In ordering whereof, there being many cases wherein the very life of some particular persons is to be put in hazard for preservation of the whole state, God hath given this power to supreme Magistrates to appoint whom they see best, according to that which *Moses* said to *Ioshua, Choose us out men.* If men chosen might refuse to go, to what purpose are they chosen? Souldiers owe to common peace and safety, the service of executing their Governours commands of waging warre.

Ob Hath one man power over anothers life?

Answ. 1. Going to warre doth not necessarily presuppose losse of life. Many returne home from warre, not onely with their lives, but also with much honour and wealth.

2. Many are the cases warranted by God, wherein some

* See §. 35.

[a] § 18. *Quando Imperator dicebat, producite aciem, ite contra illam gentem, statim obtemperabant.* Aug. Enar in Psal 124. Vide Aug. contr. Faust. Manich. l. 22. c. 74. *Itur & reditur ad nutum ejus qui præest.* Bern. ad Mil. Temp. cap. 4.

Exequendi jussa bellica ministerium milites debent paci salutiq; communi. Aug. cont. Faust. Manich l. 2. c. 75.

hazard their lives for others, as *Esth.4.16. Iudg.5.18. Phil.2.30.*

3. If in this case a souldier die, he dieth in his way, and in the worke of God: so as, his death may be his best advantage. God having given his Angels charge over all his, when they are in warre, they will either keepe them from death, or when they die they will take their soules, as they did the soule of *Lazarus*, to carrie it to blisse. Therefore with much confidence he slayeth his enemy, with greater confidence he is himselfe slaine. He doth a good turne to himselfe if he be killed, and an acceptable thing to Christ if he slay his enemy. When he is slaine, he is not destroyed, but perfected. The death which he inflicteth is Christs gaine: and which he suffereth, his owne gaine.

The application of this point of obedience in particular concerneth such as are or shalbe commanded, as *Ioshua* here was, to fight with the enemies of the Church and State: that they testifie their obedience readily, with good conscience and courage, and that for the Lords sake.

Quest. What if Christians be under the subjection of Idolaters, or Infidels, ought they at such a Kings command to go to warre?

Answ. An ancient Father giveth this answer. There is no power but of God, either commanding, or permitting it. Therefore a righteous man, if happily he serve as a souldier under a King that is even a sacrilegious man, he may rightly warre at his command, keeping the order of civill peace: who is either assured that that which is commanded is against no command of God, or is not sure whether it be so or no, so that, perhaps the iniquity of commanding may make the King guilty, but the order of serving may prove the souldier to be innocent.

Miles Christi securus interimit, interit securior. Sibi præstat cum interit: Christo cum interimit. Cum occiditur ipse, non periisse, sed pervenisse cognoscitur. Mors ergo quam irrogat Christi est lucrum: quam excipit, suum. Bern. loc. citat. *Non est potestas nisi à Deo, vel jubente, vel sinente. Cum ergo vir iustus, si fortè sub rege homine etiam sacrilego militet; rectè possit illo iubente bellare, civicæ pacis ordinem servans: cui quod iubetur, vel non esse contra Dei præceptum certum est, vel utrum sit certum non est; ita ut fortasse reum regem faciat iniquitas imperandi, innocentem autem militem ostendat ordo serviendi.* Aug. cont. Faust. Manich. l. 22. c. 75.

§. 38. *Of the meaning, method, and doctrines of the tenth Verse.*

EXOD. XVII. X.

And Moses, Aaron, and Hur went up to the top of the hill.

* THe performance of that promise which *Moses* made, V.9 is here generally propounded. The performance is expressed almost in the same words wherein the promise was propounded. In the *promise*, *Moses* said, *I will stand on the top of the hill.* In the *performance* it is said, *Moses went up to the top of the hill.* Only here is not mentioned *the rod of God in his hand:* but here are added two *Assistants* that went with *Moses*, which were *Aaron* and *Hur*.

* See § 1.

Of *Aaron* much is spoken in other places. His name was agreeable to his function. For, *Aaron* importeth a *teacher*; and Priests (whereof he was the first and chiefest) were teachers: whereupon it is said, *The Priests lips should keepe knowledge: and they should seeke the law at his mouth*, *Mal.*2.7. This *Aaron* was elder brother to *Moses*, *Exo.*6.20. For, they died both in the same yeare; and *Aaron* was 123 years old, *Numb.*33.38,39. And *Moses* but a 120 *Deut.*34.7. Yet was *Moses* preferred before *Aaron.* For in that God saith to *Moses* of *Aaron*, *He shalbe thy spokesman unto the people*, he importeth a Principality in *Moses*, and a Ministry in *Aaron*: which is yet further confirmed, in that it is added, *Thou shalt be to him instead of God*, *Exo.*4.16.

Summum Sacerdotium ab Aaron cepisse definimus Aug. quæst super Levit l. 3. q.23.

Many and great were the prerogatives conferred on *Aaron*. For,

1. He was chosen to assist *Moses* in the messages which from God were sent to *Pharaoh*, and in the wonders which were done in *Egypt*, *Exo.*4.30. & 5.1. *For, Aaron could speake well*, *Exo.*4.14.

Cum dicit tibi loquetur ad populum, satis indicat in Moyse Principatum, in Aaron Ministerium. Aug. Quæst. super. Exo. l 2. q.10.

2. When *Moses* was absent 40 dayes, *Aaron* was appointed chiefe Governour in his roome, *Exo.*24.14.& 32.1.

3. *Aaron*

Vestem sumebat Aaron, qua eius summitas appareret. Aug. loc. citat.

3. *Aaron* was the first that was annointed High-Priest, and clothed with the glorious priestly ornaments, *Exod.29.5*, &c.

4. The Priest-hood was conferred upon *Aaron* and his seed by a perpetuall covenant. None els might execute the services appertaining thereto, *Lev.7.36. Num.18.8. Num.16.40. 2 Chro.26.18.*

5. In testimony of Gods choice of *Aaron*, his rod onely among all the rods of the heads of *Israel*, did *bud, blossome, and bring forth ripe almonds:* and thereupon it was kept as a perpetuall memoriall before the Lord, *Numb.17.8,10. Hebr.9.4.*

7. *Aaron* was to make an attonement when Gods wrath was kindled: and when multitudes died of the plague, he stood betwixt the living and the dead: and the plague was stayed, *Numb.16.46,48.*

8. *Aaron* both in regard of his externall function, and also of his internall disposition is stiled *The Saint of the Lord, Psal.106.16.*

Ob. He made a golden calfe, *Exo.32.4.* He with *Miriam* murmured against *Moses, Numb.12.1.* He was incredulous, *Numb.20.13.*

Answ. These were indeed great sinnes, and manifest fruits of the flesh: but onely particulars. The disposition of his soule, and generall course of life was holy. Which of the Saints had not their blemishes? As the flesh may be in the soule where the Spirit is: so in such a soule may some fruits of the flesh sprout out.

9. *Aaron* was an especiall type of *Christ, Heb.5.4,5.*

Ob. Melchizedech was the type of *Christ, Heb.5.6.*

Answ. Melchizedech was a type in sundry eminent prerogatives, which are noted by the *Apostle, Heb.7.* But yet in the office it selfe, the office of *Priest-hood, Aaron* was also a type.

By these particulars noted of *Aaron*, it plainly appeareth that he was a fit assistant to *Moses* in that solemne duty of prayer continued a whole day.

The

The other that assisted *Moses* is called [a] *Hur*. His name according to the notation of it, doth imply a *Magistrate*. The garment with which *Mordecai* was clad when King *Ahashuerosh* advanced him to *Magistracy*, hath this Epithite given unto it. It is translated [b] *white*. Governours of old were wont so to be arrayed. [c] A word of the same root in the plurall number is oft used to set out *Nobles, Governours, Rulers*, or *Elders* in a common-wealth.

Whether this were his proper name, or a name of his place, is not very certaine: But most certaine it is that he was made a Magistrate in that State. Hereupon when *Moses* was to be absent some while from the people, he saith, (*Exod.*24.14.) *Behold Aaron and Hur are with you: if any man have any matters to do, let him come unto them*: namely to *Aaron*, for matters spirituall, and to *Hur* for matters temporall. [d] *Flavius Iosephus* rendreth this reason of *Moses* his taking these two, *Aaron* and *Hur* with him, that the one was his brother, the other his sister *Miriams* husband. But of this latter we have no evidence in Scripture. Evidence we have (as hath been shewed before) that *Hur* was a Prince and Governour of the people.

The reasons of going to *the top of the hill*, are before declared, §.24.

In setting out the *Performance* of the fore-mentioned Promise there are offered to our consideration,

1. The *Persons*.
2. Their *Preparation*.

The *Persons* are { Principall. *Moses*. / Assistant { *Aaron*. / *Hur*. }

Their *Preparation* is set out

1. By their Action. *Went up*.
2. By the Place. *To the top of the hill*.

The addition of two other *Persons* as *Assistants*, to the *Principall*, sheweth, that,

1. *In extraordinary prayer mutuall assistance of Saints is usefull.*

The

a חור
b חור Hest.8.15.
c חרים 1 Kin.21.8,11. Neh.2.16. —— 5.7 Isa.34.12. *Quos Propheta* (Ier 27.20) *nũcupat* חרים *Targum* רברבי *Principes*.

d *Moses iussit fratrem Aaron & sororis Mariæ virum nomine Vrion sibi assistere*, &c. Ioseph. Antiq Iud.l.3. c.2.

The distinct kinds of *Persons*, as *Moses* the chiefe Prince and Prophet, *Aaron* the Priest, *Hur* a Magistrate under *Moses*, declare, that,

II. *Men of eminent place in Church and Common-wealth are most bound to crave divine succour in time of need.*

The *action*, together with the *place*, having relation to the *promise* made, vers. 9. giveth evidence, that,

III. *Prayer promised must be performed.*

§. 39. *Of assisting one another in extraordinary prayer.*

I. * *IN extraordinary prayer mutuall assistance of Saints is usefull.* It is expresly recorded that *Hezekiah the King, and Isaiah the prophet* (both of them) *prayed and cried to heaven* when *Sennacharib* invaded *Ierusalem* with an huge hoste. The destruction of that host followed thereupon, 2 *Chro.*32.20,21. *Esther*, as she sent to the *Iewes* to fast for her, so she and her maidens fasted together, *Esth.*4.16. *Daniel*, though a man powerfull in prayer desired the assistance of his three companions, when he begged an extraordinary favour of God, *Dan.*2.17.18. Yea, *Christ* himselfe, the Mediatour betwixt God and man, when in the dayes of his flesh he withdrew himselfe to that extraordinary prayer which he made that very night wherein he was apprehended, took three of his prime Disciples, and calls on them to *watch and pray*, *Mat.*26.37,41.

Mutuall assistance of Saints makes prayers much more powerfull and effectuall then otherwise they would be. For, the fervour of one mans spirit joyned with anothers, is as fire put to fire, wherby the heat is much greater. *Iron sharpneth iron: so a man sharpneth the countenance of his friend*, *Pro.*27.17. That is, society, and mutuall communion betwixt friends, is of as great force to quicken each others spirit, and so to cheere up their countenance, as whetting iron upon iron is to sharpen it. This proverbe is best verified in the communion

Of desiring others prayers, See *The whole armour of God*, Treat 3 §.144, 148, &c.

* §.34. *Hanc orationis legem servaverunt tres pueri in camino ignis inclusi, consonantes in prece, & spiritus consensione concordes.* Cypr Ser. 6. de Orat. Dom. Vide plura ibid hâc de re.

Of ioyning together in prayer, See *The whole Armour of God*, Treat. 3.§.91. *Dum in præsenti seculo sumus orationibus invicem possumus adiuvari* Hier. Comment l.3. in Gal 6. *Mutuis votis nos invicem foveamus, custodiamus, armemus.* Cyp. Epist.7. Papæ.

communion of Saints about holy duties, and especially in mutuall prayer: whereby we may much cherish, support, and encourage one another.

This pattern of these three Worthies, *Moses*, *Aaron*, and *Hur*, is most worthy our due observation, and that as oft as any weighty and just occasion is offerd. Let it not therfore be enough in extraordinary cases to make our ordinary prayers. And as we set our selves more then ordinarily to performe this duty, so let us (suspecting our owne weakneſse and dulneſse) take the helpe of some choice ones, who in such a case may be a good help unto us. Provided that the good lawes of Church and Common-wealth under which we live be not herein scandalously violated, and we our selves brought into such troubles, as the enduring thereof cannot minister unto us any sound ground of comfort. But for the point, the best that be need the prayers of others. The Apostles in their time craved and obtained this helpe. We do beyond comparison much more need the helpe of others prayers.

Nos incomparabiliter plus quam Petrus & Paulus orationum fraternarum auxilijs indigemus. Aug. Probæ Epist. 12. cap 16

§. 40. *Of Magistrates and Ministers care to seeke helpe of God in publique need.*

II. * *MEn of eminent place in Church and Common-wealth are most bound to crave divine succour in time of need.* Thus have good Kings and other Magistrates, and good Priests, and other Ministers done in all ages. Instance the examples of [a] *Iosua, and the Elders of Israel* in his time, of [b] *Samuel*, of [c] *the Priests* in *Abijahs* time, of [d] *Asa*, [e] *Iehosaphat*, [f] *Hezekiah and Isaiah.*

Magistrates and Ministers have the charge not onely of their owne soules committed unto them, but also of all the members of the Common-wealth and Church. So as by a double bond they are tied to the fore-named duty. One, in regard of their owne safety; the other in regard of the safety of such as are committed to their charge. For the preservation hereof there is no other meanes comparable to that which

* See §. 38.
[a] Ios. 7. 6.
[b] 1 Sam. 7. 9.
[c] 2 Chro. 13 14.
[d] —— 14. 11.
[e] —— 20. 6.
[f] —— 32. 20.

Quomodo populus debitor est primitiarum offerendarum Principi, sic Princeps debitor est populi offerre pro eo victimas. Hier. Comment. l. 14. in Ezec. 45. *Sacerdotes debent Dominum deprecari pro populo.* Idem in Ioel 2.

which is here intimated, *A faithfull seeking of succour from God.*

Besides, among other persons, their prayers (*cæteris paribus*) are most likely to prevaile with God, because by vertue of their publique functions they sustaine the persons, and stand in the roome of all that are under them.

Take notice hereof you that are in eminent places either in Church or Common-wealth. By your conscionable care herein, give occasion to your people that are under you to blesse God for setting you over them: give them occasion to pray for you; yea, to pray that God would heare your prayers for them. Thus will they esteeme you, as [g] *Davids* people esteemed him, *worth ten thousand of them.* Thus will they readily, willingly, cheerefully be subject to you, and yeeld to you in every thing your due. This is the best means of knitting hearts of people to their Magistrates and Ministers.

g 2 Sam.18 3.

§.41. *Of performing the promises which we make of praying for others.*

*See §.38.

III. * *Prayer promised must be performed.* When *Pharaoh* felt the heavy hand of God to lie upon him, he desires *Moses* and *Aaron* to pray for him. They (desirous to shew how much rather they would that he should submit himself for his owne and peoples preservation to the good pleasure of God, then by his fierce wrath be destroyed) make promise to pray for him, and answerably they made conscience to performe their promise: whereupon it is noted, that [a] *they went out from Pharaoh, and cried unto the Lord.* Yea, though [b] he knew that when the judgement was removed, *Pharaoh* would againe harden his heart, yet was *Moses* faithfull in performing his promise. [c] *Samuel* having made a promise to pray for *Israel*, when the *Philistims* were assembled against them, he so *cried* to the Lord, as *the Lord thundred with a great thunder upon the Philistines, and discomfited them.* Yea, he acknowledgeth it to be [d] *a sinne*

a Exo.8.12, 32.
b —9.30,33.
c 1 Sam 7.5,9, 10.
d —12,23.

to

to neglect to pray for the people.

And surely it is an hainous sinne: especially after promise of doing it, is past. For, in this case there is a double bond broken.

1. The bond of loue and mercy, whereby we are bound to pray as occasion requireth, though we have not promised so to do.

2. The bond of truth and fidelity, wherewith our owne mouth (by making promise) hath bound us. [e] Promise is to be kept in many things that are prejudiciall to us. How much more in such duties as we are necessarily tied unto, whether they be promised or no.

[e] Psal.15.4.

We have just cause, on this ground to call to mind what occasions have beene offered to draw us to make promise of this duty: and withall to consider whether we have made good our promise or no. Questionlesse, there hath beene much failing herein. It is usuall for Christians on all occasions, when they are in any want, or distresse, when they part one from another, when they write one to another, both to desire, and also to promise this mutuall Christian helpe of prayer. But if examination be made of the performance of such promises, even they that are forward and frequent in making them, wilbe found exceeding backward and negligent in performing them. Be perswaded that this careless neglect of that whereunto ye are so doubly bound, is a great sinne. Repent of that which is past, and for the time to come be more faithfull and conscionable. Such a promise is not far from a vow. The more tender ought we to be of breaking it. Of the two, it is better not to promise, then to promise, and not performe what we promise. But let not this keep men from promising. For mutuall prayer being in it selfe a bounden duty, we ought by promises to draw on our selves thereto. Promise therefore, and performe.

Melius est non promittere, quam promittere & non facere. Hier. Comment. l. 13 in Ezec. 44.

§. 42. *Of*

§. 42. *Of the interpretation and resolution of the eleventh Verse.*

EXOD. XVII. XI.

And it came to passe when Moses held up his hand that Israel prevailed: and when he let downe his hand Amalek prevailed.

*See § 1.

THe* *Issue* of *Moses* his being upon the mount is here noted to be different, according to the steddinesse or weakenesse of his hand.

The first phrase, *And it came to passe*, or word for word, [a] *And it was*, is an usuall transition in *Scripture-dialect*, whereby one point is knit to another.

By *Moses holding up his hand* is meant the steddinesse of his faith in prayer. [b] The outward signe is put for the inward thing signified thereby. We have [c] before shewed that by *lifting up of hands* (as this action hath relation to God, and that in prayer) is meant a desire and expectation of Divine help, and a readinesse to receive it. *Holding up hands*, implieth a continuance therein without fainting. [d] The Hebrew word is of such a conjugation, as intimateth both a reciprocation, and also a continuance of the action. [e] The particle prefixed before this clause, and translated, *when*, importeth as much: for it signifieth, *so long as*: in which sense it is used in the very next clause of this verse.

[f] The other word translated, *let downe*, in the conjugation wherein it is used, signifieth, *to give to rest*, or *to make to rest*. This is ordinarily done upon wearinesse.

It appeareth hereby that *Moses* waxed weary with holding up his hands, and being weary, to rest them, let them downe. Whereby it is implied, that in his continuance to pray, his spirit waxed faint, and his faith weake, which made him somwhat to intermit that duty.

As therefore *Israel* had the better, while *Moses* with a stedfast

a והיה

b *Metonymia Adiuncti.*

c §. 22.

d ירים à הוכם in Hiphil.

e כאשר *quoad.*

f יניח a נוח Tremel. *quieti dabat.*

ſtedfaſt faith continued to pray for them: ſo while, thorow weakneſſe, he intermitted that duty, the enemy had the better.

The *Summe* of this verſe is, *A demonſtration of the power of faithfull prayer.*

This is manifeſted by the difference betwixt *perſiſting* therein, and *deſiſting* therefrom. Anſwerably there are two parts of the forenamed *Summe.*

1. The joyfull *effect* of perſiſting in faithfull prayer.

2. The wofull *event* of deſiſting therefrom.

In both theſe there is one thing implied, another expreſſed.

In the former, 1. The *Cauſe* is implied; which was, that *Moſes* ſomewhile continued ſtedfaſt and fervent in faithfull prayer, ſignified by *holding up his hand.* For where it is ſaid, *When Moſes held up his hand,* is it not intimated, that he did hold up his hand?

2. The *Effect* is expreſſed, *Amalek prevailed.*

In the latter likewiſe, 1. The Occaſion is implied, which was that *Moſes* ſomewhat fainted in ſpirit, failed in the vigour of his faith, and intermitted to pray as he had begun. This is ſignified by letting downe his hand. If he had not at all let downe his hand, why is mention here made thereof? Why was ſuch means uſed to enable him to hold it up the more ſteddily, as is noted in the next verſe? But, to put this out of all doubt, in the next verſe it is expreſly ſaid, that *Moſes hands were weary.*

2. The *Event* is thus expreſſed, *Amalek prevailed.*

1. From the Generall *Scope* of this verſe, (whereunto every clauſe therein tendeth) I obſerve, that,

I. *Faithfull prayer is powerfull.*

2. From the *Connexion* of the *Cauſe* (which is, *Moſes his holding up of his hand*) with the *Effect* (which is, *Iſraels prevailing*) and that by this particle of time, *when*, or, * *ſo long as*, I collect, that,

II. *By continuance in faithfull prayer divine ſuccour is continued.*

* כאשר

3. From that which is implied by *Moses* letting downe his hand, I inferre, that,

III. *Saints are prone to faint in their fervency of prayer.*

4. From the *Event* following thereupon (*Amalek prevailed*) I gather, that,

IIII. *Intermission of faithfull and fervent prayer oft proves very prejudiciall.*

5. From the different issue of this warre, that one while *Israel prevailed*, another while *Amalek prevailed*, I conclude, that,

V. *Warre is wavering.* Successe therein somtimes hangs one way, somtimes another way.

§.43. *Of the power of faithfull prayer.*

I. * *Faithfull prayer is powerfull.* By faithfull prayer I meane,

1. The prayer of a *faithfull* man, such an one as *Moses* was, *Numb.* 12.7. St. *Iames* stileth such an one a *righteous man*, and saith of his prayer, that it *availeth much*, *Iames* 5.16.

2. The prayer of such a man made *in faith.* For so was this prayer of *Moses.* The *holding up of his hand* implied the *steddinesse of his faith*: and St. *Iames* giveth this title to effectuall prayer, *Prayer of faith*, *Iam.*5.15. Much in Scripture is spoken of the [d] power of prayer; and all is spoken of such prayer as is here meant. *The sacrifice of the wicked is an abomination to the Lord: but the prayer of the upright is his delight*, *Prov.*15.8. The upright use to pray in faith: the wicked cannot do so. *By faith Abel offered unto God a more excellent sacrifice* (*Heb.*11.14.) *then Cain.* Many and admirable are the things which the Saints in all ages have done by faith, *Hebr.*11. But where faith hath failed, the divine power hath been stinted, *Mat.*13.58. & 17.20. *Heb.*3.19. Not without cause therefore doth the Lord put in this *proviso* of *faith*, where he speaketh of prevailing by prayer, *Mar.*11.24. *What things soever ye desire, when ye pray, believe*

* §.42. *Dignior sequetur effectus, quem ferventior præcedit affectus.* Aug. Probæ Epist.121. *Impetravit efficaciter quod petijt, quia fideliter postulavit.* Cypr. Serm.6 de Orat.Dom.

[d] See *The whole Armour of God*, on Eph.6.18. Treat.3.Part.1 §.22, &c.

lieve that ye receive them, and ye shall have them. So his Apostle, *Iam.1.5,6. If any man lacke, let him ask of God, but let him ask in faith, nothing wavering.* The faith of those who sought and found helpe of Christ in the dayes of his flesh, giveth good proofe hereof. *Mat.8.13.* & *9.2,22.* & *15.28. Mar.9.23. Luk.7.50.* It is recorded of the Christians in the Primitive times of the Church that *When Marcus Antoninus waged warre against the Germans, his army was brought to a desperate case, thorow great and long thirst: and that the legion of Christian souldiers fell on their knees after their accustomed manner, praying and craving helpe of God; and that that thing, as a new and unaccustomed matter, strucke a great terrour into the enemies. And that, while the Christians prayed, another greater matter fell out beyond their imagination and expectation. For, the enemies were stricken downe with many stroaks of thunder: and the army being even ready to perish with thirst and want of water, was refreshed. So effectuall surely were the prayers of Christians. Prophane Historians, who have written of the Romane Emperours, have related as much.* I have the rather transcribed this history, because it is somwhat pertinent to the pattern of *Moses* here noted in the text.

Niceph. Calist. Ecclesiast. Hist. lib 4. cap. 12. citat hanc historiam ex Apologiâ quæ à Tertulliano edita est pro fide ad Senatum. Rom. Vide Oros. lib. 7. cap. 15.

Faithfull prayer is that meanes which God himselfe, the almighty and all-sufficient God, the originall fountaine of all blessing hath sanctified for receiving from him whatsoever he in his wisdome seeth meet to be done for, or given to any of his children. So that, it is as a conduit pipe, conveying all needfull blessing from that high fountaine in heaven, to us on earth. In this respect, to him, who said unto the Lord, *If thou canst do any thing helpe us*, Christ gave this answer, *If thou canst believe, all things are possible to him that believeth, Mar.9.22,23.* On the other side, when he was among them that believed not, *He could do there no mighty worke, Mar.6.5.*

Faith the meanes to receive all blessing from God *Nemo orat nisi quod credit & sperat.* Bern. super Missus est, Serm 4.

Ob. This tying of divine blessing to faith, which is a gift and grace in man, seemeth to impeach the infinite and unlimited power of God.

Mans faith impeacheth not Gods power.

Answ. Nothing lesse. For, faith is not the proper, primary, and principall cause of any divine blessing, but onely a meanes subordinate to the divine providence. It doth therfore no more impeach Gods power, then any other meanes. There are among others, three especiall considerations which evidently demonstrate that faith more manifesteth then empaireth the power, providence, wisdome, and other attributes of God. They are these.

1. God himselfe worketh in man this gift of faith. *Faith is the gift of God.* Eph.2.8.

2. God himselfe hath appointed and sanctified this means. No creature hath imposed it on him.

3. The blessing which by faith commeth to any, is obtained, not by any worth or vertue of faith as it is an act of man, but meerly by reason of that order which in wisdome God hath appointed for receiving from him such and such blessings.

Good cause we have therefore, all of us that are faithfull, in all things wherein we stand in need of any speciall favour, succour, and blessing from the Lord, to hold up our hands to God, as *Moses* here did, by faithfull prayer to seek it of him, & expect it from him. For, assuredly the prayer which shalbe faithfull and fervent, will pierce heaven: from whence, it is certain, it can not returne empty. Wherefore, when spirituall enemies assault us: when we find any effects of Gods displeasure lying on us: when we enterprize any weighty busines: when we observe great need, and find want of any grace: when enemies invade us: when a plague enters among us: when a famine begins to pinch: yea when we have just cause to feare any of these: when an army by land, or a fleet by sea is sent forth for our owne defence, or for succour to our friends or allies: for obtaining or re-gaining any publique, or private blessings, temporall, or spirituall, on our selves or others: for preventing or removing like evils: on all occasions let us hold up our hands: let us make faithfull and fervent prayers to God.

Quæ fidelis & fervens oratio fuerit, cælum sine dubio penetrabit: unde certum est quod vacua redire non poterit. Bern. in Quadrages. Serm 4

Of praying we spake * before. * §.27.

The

The manner of praying with a ſtedfaſt faith (ſignified by *holding up the hand*) is the point here to be eſpecially obſerved. For, faith to prayer is as fire to powder. In it the life, vigour, and power of prayer conſiſteth. By faith prayer flieth up to heaven, as *Daniels* did, *Dan.*10.12. By faith it is made acceptable to God, as *Abels* was, *Hebr.*11.4. By faith it prevailes with God, as *Iacobs* did, *Hoſ.* 12. 4. By faith it turnes away Gods wrath, as *Moſes* did, *Exo.*32.14. By faith it obtaines ſufficient grace, as *Pauls* did, 2 *Cor.* 12. 9. Faith added to prayer maketh it powerfull in all things, and profitable to all things. Pray therefore, and pray in faith. Thus *hold up thy hand.*

The power of prayer conſiſteth in faith. *Grandis fidei clamor*; Amb. Comment. in Pſal. 118. Ser. 19. ver. 1.

For helpe herein, obſerve theſe directions.

1. Take good notice of Gods promiſes, and well acquaint thy ſelfe therewith. Gods promiſes are the only, true, proper ground of faith. What is promiſed, may, and muſt be believed. What is believed without a promiſe, is not juſtly and duly believed. It is rather raſhly and audaciouſly preſumed.

Directions to pray in faith. Of Gods promiſes, how they are the ground of faith, See *The whole Armour of God*, on Eph. 6. 16. Treat. 2. Part. 6, §. 71, &c.

2. Meditate on Gods properties, ſuch as theſe. 1. His ſupreme *Soveraignty*, wherby he hath an abſolute command over all. 2. His *Omnipotency*, whereby he is able to do any thing. 3. His *All-ſufficiency*, whereby, as he hath all treaſures in himſelfe, ſo he can give what he will to whom he will. 4. His *Omni-preſence*, or *being every where*, whereby he taketh notice of all things. 5. His unſearchable *wiſdome*, whereby he diſpoſeth all things to the beſt. 6. His *Free-grace*, wherby he is moved for his own ſake to do good to ſuch as are unworthy in themſelves. 7. His *Rich-mercy*, whereby his bowels are ſtirred at the miſeries of his children, and moved to ſuccour them. 8. His *Truth*, and *faithfulneſſe*, which makes him perform all his promiſes. 9. His perfect *Iuſtice*, which makes him judge and revenge thoſe that unjuſtly wrong and vexe his Church. 10. His fierce *Wrath* and *terrour*, which makes him a conſuming fire to his enemies. 11. His *Immutability*, which ſhewes him to be ſuch a God ſtill to us, as of old he was to his Church.

3. Fixe the eye of thy faith on *Iesus Christ* thy Mediator, sitting at Gods right hand, and making intercession for thee: by vertue of which intercession thy person and prayers are made acceptable to God, so as, in much confidence and stedfastnesse of faith thou maist expect a gracious acceptance.

4. Call to mind Gods former works. How these are of use to strengthen faith hath beene shewed * before.

5. Wait and expect Gods leisure. Præscribe no time to him. [i] *There is an appointed time.* This can not be prevented, nor shalbe overslipt. To be perswaded hereof, and answerably to wait patiently and contentedly, when at first we are not heard, will much settle and strengthen faith. Hope, like a good daughter, nourisheth faith.

6. Let thy soule be so qualified when thou prayest, as thy faith be not quailed with the evill disposition of the heart. The right qualification of the soule consisteth much in the true intent, bent, and inclination thereof, when in truth it intends that which is acceptable to God, and the bent and inclination of the will is thereunto. For, howsoever our good intents, endeavours, and performances are no causes of faith, yet, as effects and signes they so quicken the spirit, as they make a man both more shew forth, and better use his faith then otherwise he could. And on the contrary, *sin damps the spirit: and a purpose of sinning is to faith, as water to gun-powder. This he well understood, who said, [k] *If I regard iniquity in mine heart, the Lord will not heare me.* Thus therefore he professeth to prepare himselfe, [l] *I will wash my hands in innocency, so will I compasse thine altar, O Lord.*

7. When the spirit is heavy, and the soule perplexed; when doubting and feare ariseth in thy heart; when that sweet inward sense, joy, and comfort whereby faith useth to be supported, faileth in thee; then let thy judgement and understanding sustaine thy faith: labour by evident arguments taken from Gods promises, and other grounds of faith before mentioned, to convince thy soule, that God heareth

* §.33.
[i] Hab.2.3. See *The whole armour of God*, on Eph.6.17. Treat.2.Part.7 §.3,8,9.

* See *The whole Armour of God*, on Eph.6.18. Treat.3 Part.1. §.20.
[k] Psal.66.18.
[l] —26.6.

heareth thy prayer, accepteth thy person in Christ, and will do that which in his wisdome he seeth to be most fit for thee. Reason and expostulate the case with thy soule. Say as the *Psalmist* did in such a case, *Why art thou cast downe, O my soule? and why art thou disquieted in me? Hope thou in God; for I shall yet praise him, who is the health of my countenance and my God.* There are two props to support our faith. One is an inward comfortable apprehension, a sweet sense and assured perswasion of Gods fatherly love to us wrought by the spirit of comfort. The other is good knowledge and understanding of the true grounds of faith, as Gods promises, properties, and former dealings with others and our selves, the mediation of Christ, &c. When the former failes men, by the latter they may support and sustaine themselves. This latter keepes many which want the former from despaire: For it makes them not to dare to distrust.

Psal.42.11.

Two props of faith.

8. To all other meanes adde prayer. Pray as he that said, [m] *Lord I believe: help my unbeliefe.* Pray for the *spirit of supplication.* For, there is [n] promise made thereof. Pray for faith, which is shewed to be the life of that gift. So did the Apostles, *Lord increase our faith, Luke* 17.5. So did *Christ pray* for *Peters* faith, that it might not faile, *Luke* 22.32. In praying for faith, and for stedfastnesse thereof, pray in faith. For, where no faith is, there can be no effectuall prayer.

[m] Mar 9.24.
[n] Zac.12.10.

Nisi fides data esset orare non posset. Aug. Sixto Epist. 105.

§.44. *Of continuing to pray.*

II. * *BY continuance in faithfull prayer divine succour is continued.* Thus much an *Angell* from heaven testifieth, when he saith to *Daniel*, [a] *From the first day that thou didst set thy selfe to humble thy selfe before thy God, thy words were heard.* This, as it is true in regard of long holding out, and continuing prayer at one time by reason of the need of present and continued succour from God, so also is it true in regard of frequent and constant returning unto prayer

* See § 42.

[a] Dan.10.12.

time after time. [b] The morniug and evening *incense* which was constantly to be offered every day unto the Lord, prefigured as much. [c] *Paul* being long buffeted by Satan, prayed thrice, that is, oft, and all the while found sufficient assistance. [d] Prayer being made of the Church for *Peter*, he found assistance all the while he was in prison, and deliverance out of prison. [e] *Christ* continued to pray all the while he was in his agony, and returned to prayer againe and againe, and found sufficient supportance, [f] *He was heard in that he feared.*

[b] Exo.30.7, 8.

[c] 2 Cor. 12.8,9

[d] Acts 12.5.

[e] Luke 22.42, 43,44.

[f] Heb.5.7.

The delight which God taketh in faithfull prayer, the desire which he hath to give evidence of his fatherly acceptance of his childrens conformity to that order which he hath prescribed, his faithfulnesse in performing to the uttermost his promises for hearing prayer, together with other motives arising from his owne goodnesse, are the causes of his ordering and disposing his blessings according to his Saints prayers.

As * before we were taught by prayer to seeke succour of God, so here we are further directed for continuance of succour to continue in prayer. [g] Of *long continuance* in prayer at one time: [h] Of *praying every day*, and *keeping our set times* for prayer: Of [i] *all perseverance* in prayer, I have spoken elsewhere. It shalbe sufficient here to propound some cases whereunto such continuance, as is here in my text implied, may be applied.

* §.27.

[g] *The whole Armour of God*, on Eph.6, 18. Treat.3.Part.2 §.98.

[h] Ibid. §. 118, 120.

[i] Ibid §.137, &c.

Cases wherein prayer is to be continued.

1. If any be in sight of an army as *Moses* here was, they must do as *Moses* here did.

2. If an army of land-souldiers, or a fleet of sea-souldiers be sent forth, prayer more then ordinary must be daily continued for them, till we heare of the issue.

3. If a Parliament, or any other solemne assembly do meet about weighty matters, while that assembly continueth, prayer for it must be continued.

4. If King, or other Magistrate of good note and name, of good use and proofe: if a faithfull and powerfull Minister; if parent, husband, wife, master, or any to whom we

we are by any speciall relation bound, be in any danger by sickneſſe or otherwiſe, prayer is to be continued for them, till we ſee ſome iſſue.

5. If any by reaſon of the ſtone, gangrene, cancer, fiſtula, or any other torturing and dangerous diſeaſe be under the Chyrurgians hand to be cut, or to have any member cut off, prayer for Gods aſſiſtance and bleſſing is to be continued.

6. If children be put forth to be trained up to any calling, or if we be about any mariage for them, for continuance of gods bleſſing, continuall prayer muſt be made.

So in ſundry other caſes like unto theſe.

Intermitting, or ceaſing prayer before it is meet, doth oft prove * very prejudiciall. It was ſuch an occaſion that made *Eliſha* the Prophet angry with *Ioaſh* King of *Iſrael* for ſmiting but thrice with his arrowes on the ground. [k] *Thou ſhouldeſt* (ſaid he) *have ſmitten five or ſix times: then hadſt thou ſmitten Syria till thou hadſt conſumed it.* 2 *King.* 13.19. Here in this place we ſee that *Moiſes* could not overcome the enemy, till with ſtedfaſtneſſe he perſevered holding up his hands with the rod of God in them.

* See *The whole Armour of God*, on Eph. 6.18. Treat. 3. Part. 2 §. 116. *Moyſes vincere adverſarium non potuit; niſi poſtquam ſtabilis in ſigno allevatis jugiter manibus perſe veravit.* Cypr de Exhort. Martyr. cap 8.

§. 45. *Of fainting in prayer.*

III. * *Saints are prone to faint in their fervency of prayer.* These phraſes ([a] *I am weary of my crying: mine eyes faile while I wait for my God.* [b] *My fleſh and my heart faileth.* [c] *I complained, and my ſpirit was overwhelmed.* [d] *O my God, my ſoule is caſt downe within me. Why art thou caſt downe, O my ſoule? why art thou diſquieted in me?*) These and many other ſuch like phraſes uſed by Saints, give too great evidence of their proneneſſe to faint. [e] *Peters ſinking* when hee walked upon the waters. [f] The *Diſciples feare* when a ſtorme aroſe. [g] Their drowſineſſe when *Chriſt* tooke them with him in the garden to pray, do all manifeſt their proneſſe to faint, to waxe heavy, and dull.

* See § 42.
[a] Pſal 69 3.
[b] — 73.26.
[c] — 77.3.
[d] — 42.6,11.
[e] Mat. 14.30.
[f] — 8.25,26.
[g] — 26.40.41.

Chriſt

Christ in that place gives this reason hereof, [h] *The spirit indeed is willing, but the flesh is weake.*

As this, it being a fruit of the flesh, an evidence of the corruption of our nature, ministreth much matter of humiliation, so, it being no other kind of corruption but that which the best Saints are subject unto, it affords matter also of consolation: so as we need not be over-much dejected at our proneſſe thereto, seeing it is that condition that none (while they remaine in the flesh) are exempted from. And this is one use that we may make of such weaknesses as are noted to be in such as the Holy Ghost registreth in the Kalender of true Saints.

Yet are we not hereupon to sooth our selves too much in our weaknesses: but rather this proneſſe to faint should make us with our uttermost power [i] to *lift up the hands which hang downe, and the feeble knees*: to rouze up our soules, and to quicken our spirits when we go to prayer. Directions hereunto have been given [k] elsewhere. There is danger if prayer be cold. It fainteth and faileth in the ascent thereof, because it hath no vigour.

[h] See *The whole Armour of God*, on Eph.6.18. Treat.3.Part.5 § 134.

[i] Heb.12.12.
[k] *The whole Armour of God*, on Eph.6.18. Treat.3.Part.5 § 136. *Periculum est si sit oratio tepida, & non ex vivâ affectione procedens. In ascensu languescit, & deficit eo quod non habet vigorem.* Bern. in Quadrages. Serm 4

§. 46. *Of the prejudice of failing in prayer.*

IIII. * *Intermission of faithfull and fervent prayer oft proves very prejudiciall.* Here it was an occasion of the enemies prevailing against his Church. It endangered *Peters* life, (*Mat.*14.30.) for it was the cause of his sinking in the water. In this kind of fainting may be reckoned [b] *Sauls* preventing the time that *Samuel* had appointed to come to him: which cost him his kingdome: and that wearisomnesse which is taxed in the Iewes that said, [c] when will the New-Moones and Sabbaths be gone? and said of the services which they performed to the Lord, [d] *Behold what a wearinesse it is.* Of a faint spirit which [e] the Apostle opposeth to faith, he saith, *Let not that man thinke that he shall receive any thing of the Lord.*

Interdum graviter impeditur oratio à pusillanimitate spiritus. Bern. loc. citat.
[b] 1 Sam. 10. 8. ——13 8, &c.
[c] Am.8.5.
[d] Mal.1.13.
[e] Iam.1.6,7.

1. To intermit faithfull prayer while the occasion remaineth

neth, is to intermit the means whereby the blessing desired is to be obtained. It is as if (before the battell be ended) souldiers should cease to fight, or runners in a race fall downe and lie still, before they be come to the goale.

2. By such fainting and intermitting prayer, as the weakenesse of flesh in man is manifested, so the power, truth, wisdome, goodnesse, and other divine properties are impeached. How then can it be thought but that much prejudice must needs come to such men thereby.

Information in the cause of fruitlesse prayers.

The reason why mens prayers do in the issue prove fruitlesse, may hence be gathered. They faint, they faile, they intermit, they give over praying before that for which they pray be accomplished. When any judgement publique or private is beginning, or is feared, as plague, famine, sword, restraint of liberty, or the like, hearty, earnest, extraordinary prayer is oft made, yea and fasting added thereto: but if God seeme to tarry long before he remove that judgement, men think it in vaine still to wait, (as he who said, [f] *What should I wait for the Lord any longer?*) and so loose the fruit of their former prayers, by not following them, and continuing to hold out till the time appointed of the Lord. The like may be said of prayer for obtaining speciall blessings, given over.

[f] 2 King.6.33.

How fitly now may that generall encouragement of the Apostle, ([g] *let us not be weary of well doing*) yea and the reason thereof (*for in due time we shall reape if we faint not*) be applied to prayer. There is nothing whereunto continuance and perseverance is more requisite then prayer. Of the benefit of perseverance in prayer we spake [h] before. Here we see the prejudice of the contrary. If therefore desire of good, or feare of evill be motives of force, there are motives of force to provoke us to all perseverance, and in holding out to be fervent. Therefore when thou art in straits be ardent, and instant in prayer, and say to God as thou art taught, (*Psal.* 25.17.) *O bring thou me out of my distresses.*

[g] Gal.6.9. See *The whole Armour of God*, on Eph. 6.13. Treat.1. Part 4 § 12.

[h] § 44. *Necessitatibus implicatus ora fortiter & dic Deo quod habes in Psalmo, In necessitatibus meis erue me.* Aug. Bonifac. Epist. 70.

§.47. *Of*

§. 47. *Of the uncertainty of warre.*

V. * *Warre is wavering.* Sundry proverbiall sentences are used in Scripture which give evidence hereto: as, [a] *The sword devoureth one as well as another.* [b] *Let not him that girdeth on his harneſſe boaſt himſelf as he that putteth it off.* [c] *The battell is not to the ſtrong. Time and chance happeneth to all.* [d] *The horſe is prepared againſt the day of battell: but ſafety* (namely in battell, or victory) *is of the Lord.* [e] *How is the hammer of the whole earth cut aſunder and broken?* [f] *As thy ſword hath made women childleſſe, ſo ſhall thy mother be childleſſe among women.* [g] *As I have done, ſo God hath requited me.* Take for inſtance *the Kings* that upon their conqueſt over *Sodome* and *Gomorrah* were overthrowne by *Abram, Gen.*14. 11, 15. And the *Amalakites* that ſacked *Ziklag* and were ſurprized by *David,* 1 *Sam.* 30.1,17. All ages have given wofull demonſtrations herof. I will (in that innumerable variety of inſtances which might be produced, inſiſt only on ſuch as ſhew how the Church and people of God have had the worſt in battell. [h] Victorious *Ioſhua* and his army not onely here, but after he began to conquer Canaan, fled before their enemies. [i] The eleven Tribes were twice put to the worſt by the Benjamites, and after that the Benjamites utterly vanquiſhed by them. [k] The *Iſraelites* were oft overthrowne by their enemies in the *Iudges time,* and in the *Kings time.* Valorous *David* was forced to fly from [l] *Saul,* and from [m] *Abſalom.* [n] *Davids* city was ſpoiled and burnt by the *Amalakites.* [o] *Amaziah* that overthrew the *Edomites* was ſoone after overthrowne by *Ioaſh* King of *Iſrael.* Not to inſiſt on any more particulars, The manifold complaints of the Church in this caſe give further evidence to the truth thereof. They are ſuch as theſe, [p] *Thou haſt ſaved us from our enemies, and haſt put them to ſhame that hated us. But thou haſt caſt off and put us to ſhame, and goeſt not forth with our armies: Thou makeſt us to turne our backs to the enemy,* &c. There are many more like theſe

* See §. 42.

[a] 2 Sam. 11 25.
[b] 1 King. 20. 11
[c] Eccl. 9. 11.
[d] Pro. 21. 31.
[e] Ier. 50. 23.
[f] 1 Sam. 15. 33.
[g] Iudg. 1. 7.
[h] Ioſ. 7. 4.
[i] Iudg. 20. 21, 23
[k] Iudg. 3, &c.
[l] 1 Sam. 21. 10.
[m] 2 Sam. 15. 14
[n] 1 Sam. 30 1.
[o] 2 Chro. 25. 11 22.
[p] Pſal. 44. 7, &c

theſe thorowout the Scripture. The heathen by their experimentall obſervations were moved to acknowledge as much.

True it is that warres are ordered by God: ſo as this uncertainty of warre is not without him. And yet is it not thorow any neglect or impotency in him. Our God is not like the Gods of the Heathen, who by ſuch as tooke them for gods are accounted oftentimes unable to helpe in battell: yea when they came themſelves to ſuccour ſuch as they favoured, they are ſaid to be wounded. But our God is farre from any ſuch impotency. He is able at all times to make whom he will victorious. Onely in his wiſdome he ſeeth it meet ſomtimes to ſuffer enemies to have the better over his people. Though we could ſee no reaſon why he ſhould ſuffer enemies to prevaile, yet ought we to lay our hands upon our mouth, and not dare to impeach his power, wiſdome, juſtice, truth, or any other of his infinite, excellent properties; but rather to ſay as good old *Elie* did, *It is the Lord, let him do what ſeemeth him good.* And as *David, If I ſhall find favour in the eyes of the Lord, he will bring me againe. But if he thus ſay, I have no delight in thee, Here I am; let him do to me as ſeemeth good to him.* Yet in Scripture many weighty reaſons are implied, to demonſtrate to us the equity of Gods providence in this particular. Some of theſe reaſons are ſuch as theſe that follow.

Leviſſimus ſæpe caſus ex victo victorem, ex victore victum exercitum reddit. Iovian. de bello Neopolit.

—antiquo memores de vulnere pœnas
Exigit alma Venus—
Ovid Metamorph lib. 14.
De Marte a Diomede vulnerato.
Homerus Iliad. β.
Δείξεν δ' ἀμβροσίου ἁιμα καὶ ἀρέοντι ἔοικὼς.
1 Sam. 3. 18.
2 Sam. 15. 25.

1. To cauſe his Church and people more narrowly and thorowly to ſearch themſelves. For many evils many times are ſo cloſely conveighed and concealed, as unleſſe God by ſome viſible judgement force men to ſearch it out, it may lie and feſter, and ſo cauſe the greater miſchiefe. This was the chiefe cauſe that moved God ſo to leave *Ioſhua* and his army, as they fled before the men of *Ai.*

Why God ſuffereth enemies to prevaile over his Church.

Ioſ 7. 10, &c.

2. To puniſh ſome ſcandalous ſin whereby the profeſſion of godlineſſe is ſlandered. This reaſon God himſelfe renders of thoſe croſſes which by the ſword befell *David.* Thus did God puniſh the *Iſraelites* for their preſumption.

2 Sam 12. 10.

Num. 14. 44.

3. To bring people to ſound and ſolemne repentance. This

Iudg.20.26. This fruit was manifested in the eleven *Tribes*, after they had beene twice foiled by the *Benjamites*.

Iudg.20.17,&c 4. To shew that victory commeth not meerely from mans preparation. For, after that the foresaid eleven Tribes had lost at one time two and twenty thousand men, and at another time eighteene thousand, then God gave them the victory.

Isa.10.5,&c, 5. To turne the boasting of enemies to their greater shame and dammage: as that advantage which the *Philistims* got against *Sampson* did. Read for this purpose the just insultations over the proud King of *Assyria*.

1 Sam.2.6,7. 6. To give evidence of his wisdome and power in casting downe and raising up againe; according to that which is said of him, *The Lord killeth, and maketh alive: he bringeth downe to the grave, and bringeth up: he bringeth low and lifteth up.* On this ground, when *David* was forced out of his native country, and the city which he had in a strange country was spoiled and burnt by enemies, and his owne

——30.6. souldiers spake of stoning him, *he encouraged himselfe in the Lord his God.*

7. To make men more fervently, instantly, and constantly to call upon God: as *Moses* here did. For observing that when his hands fell, *Amalek* prevailed, he used all the helpe he could to keepe his hands up and steddy, as is noted in the next verse.

Hope to such as are overcome. Good ground of hope and comfort is hereby ministred to such as somtimes have the worst in war, and against whom enemies have prevailed, that the streame may turn, that they who are overthrowne may rise againe, and the conquered prove conquerers. For, the Lord, who is the orderer and disposer of the successe of war ever remaineth the same, as wise to know when to suffer *Amalek*, and when *Israel* to prevaile, as able to give victory to the conquered, as ready to heare the cries of those that are overthrowne, and to receive such as thereby are brought to renew their repentance, as carefull of his owne honour, as observant of enemies insulta-

tions,

tions, as ever he was. Let us wisely observe the ends of Gods permission in this case, (whereof some are noted) and answerably make use thereof. These times give just occasion to make a wise application of this point. Enemies as hatefull to God as *Amalek* was, have in many places had the upper hand of such as have had as true notes of the true Church as *Israel* had. What then? shall we hereupon impeach God of injustice, or make question of the truth of their religion, or, so loade them with sinne, as if they were the greatest sinners of all. Farre bee that from us.

Mis-judge not such as are vanquished.

1. Concerning God, we ought not to suffer a thought to arise in our minds, derogatory to his justice: but if any such do begin to rise, presently to quash and suppresse them. God in justice may make Idolaters his rod (as he did the Heathen, *Isa.*10.5.) to punish those that are of the true Religion. But after the rod is thus used, to what end is it but to be cast into the fire?

2. Concerning the difference of religion betwixt Protestants and Papists, we are not to judge of it by event and successe in warre. There are other more sure evidences grounded on Gods Word, which give such demonstrations of the truth of the one, and falshood of the other, as we may pawne life, soule, and eternall salvation, upon the truth of that which we professe: and renounce salvation, if Popery be the means of attaining thereto.

3. Concerning their sins, whether they be more or greater then the sins of others that are of the same profession, but not so trampled upon as they, we are to leave to the determination of the highest Iudge. The Lord hath given us a wise caveat in this case, *Luke* 13.1,2,3,4,5.

Let us believe and hope the best; and do as *Moses* here did, be more earnest in prayer for them, *Iudg.* 20.26. *Ios.*7.6, &c. *Num.*21.2.

To conclude, when the cause of warre is just, the danger or conquest of a Christian is to be ballanced by the affection of the heart, not by the issue of warre. The issue of the combate can

can not be ill where the cause of the combatant is good: as the issue may not be accounted good, when a good cause and right intention hath not gone before. If with a mind of slaying men thou art kild, thou diest a murtherer. But if thou prevailest, and in desire of conquest and revenge thou slayest another, thou livest a murtherer. But it becomes not a Christian, whether he live or die, be a conquerer, or be conquered, to be a murtherer. Vnhappy is that victory where a conquerer of man is conquered by sin.

Ex cordis affectu non belli eventu æstimatur vel periculum, vel victoria Christiani. Si bona fuerit causa pugnantis, pugnæ exitus malus esse non poterit: sicut nec bonus judicabitur finis, ubi causa non bona, & intentio non recta præcesserit. Si in voluntate alterum occidendi, te potius occidi contigerit, moreris homicida. Quod si prævales, & voluntate superandi vel vindicandi fortè occidis hominem, vivis homicida. Non autem expedit sive vivo sive mortuo, sive victori, sive victo esse homicidam. Infœlix victoria, quæ superans hominem, succumbis vitio. Bern. ad Mil. Tēp. c. 1

§. 48. *Of the interpretation and resolution of the twelfth Verse.*

EXOD. XVII. XII.

But Moses hands were heavy, and they tooke a stone and put it under him, and he sate thereon: and Aaron and Hur staid up his hands, the one on the one side, and the other on the other side, and his hands were steddy unto the going downe of the sun.

THe performance of *Moses* promise generally propounded in the tenth verse, is here more distinctly exemplified. Where first the cause of *Moses* letting downe his hands (whereof [a] before) is thus expressed, *Moses hands were heavy*. [b] When he spake of *holding up*, he used the singular number, *hand*: but here making mention of his *heavinesse*, he useth the plurall number, *hands*: whereby we are given to understand that first *Moses* lift up one hand, and that waxing weary, he took the rod in the other hand, and lift up that: and so continued to change from hand to hand, til both hands were weary. The wearines of *Moses* hands is set out by the heavines of them. For, if a mans hand be held up long, and steddily without stirring, it will waxe numne by reason of want of bloud, and coldnesse of that bloud which is. That spirit which quickneth the members of a mans body is in the blood: blood failing, or waxing cold, the member for want

[a] vers. 11.
[b] vers. 11.

want of spirit, and the vigour thereof, becomes heavy, (as by experience we may observe in dead corps:) and heavinesse of a mans hands makes him weary in holding them up. Wearinesse then (which is an humane infirmity) was the cause of *Moses* letting down his hands: whereby, as by an outward signe, the weakenesse of his faith, and fainting of his soule and spirit is set out: as was noted[c] before.

[c] § 42.

To helpe *Moses* infirmity, *Aaron* and *Hur* finding a great stone (the best meanes that in that place they could find for *Moses* ease) they bring it to the place where he stood, and so set it as he might conveniently sit upon it, and continue the better to hold up the rod of God: the stone was like one of them which *Ioshua* caused to be set in *Iordan*, a massie stone. The same title is given to them and this.

[ps] Ios.4.9.

That which some alledge, as the end of laying this stone by *Moses*, *that he might rest his elbow on it*, can not well stand with this clause following in the text, *and he sate thereon.*

As for means to settle his hand, and to make it the more steddy, it is added, *And Aaron and Hur staid up his hands.* They put their hands under his elbow, and by their armes, *the one on the one side, the other on the other side*, kept his hands that they could not sway aside one way or other.

By this externall assistance, and supportance of *Moses* hands in regard of his bodily weakenesse, their joyning of spirits with his, their mutuall faithfull prayers are signified.

Such helpe did the fore-mentioned assistance bring to *Moses*, as his hands which were before so heavy and feeble as he was forced to let them fall, remained *steddy*: and that not for an houre or two, but all the day, even *untill the going downe of the sun*: which implieth, that his spirit was so revived by their mutuall and joynt prayers, as with much alacrity, and great ardency he continued to pray all the day long.

Here then is declared, *The benefit of mutuall prayer.*

More distinctly here is offered to our consideration,

1. The *Need* } thereof.
2. The *Helpe* }

The *Need* is

1. *Expressed*, in these words, *Moses hands were heavy.*
2. *Exemplified*, by the means used to supply that *Need.*

The *Means* were of two sorts.

1. One for his *Body.*
2. Another for his *Hand.*

The *Meanes* for his body was a *stone.*

In setting downe hereof is noted

1. How it was *prepared.*
2. How it was *used.*

The *Preparation* is noted in two actions.

1. *They tooke a stone.*
2. *They put it under him.*

The *use* of it is in this phrase, *He sate thereon.*

In setting downe the *means* for his *hand*, is shewed,

1. *What* was done. *Aaron and Hur staid up his hands.*
2. *How* it was done. *The one on the one side, the other on the other.*

The *helpe* received hereby was *perseverance*, and that so long as was need. Here then we have,

1. The *vigour* which *Moses* received. *His hands were steddy.*
2. The *continuance* thereof. *Until the going downe of the sunne.*

The weakenesse here manifested in *Moses* giveth instance, that,

The best Saints are subject to dulnesse in pious duties. Hereof before in §. 45.

The means used to support him in this his weakenesse, and the benefit received thereby is here especially to be insisted upon.

Of the Persons here assistant to *Moses*, which were *Aaron* and *Hur*, sufficient hath beene spoken, §. 38, 39, 40.

1. The notice and care that *Aaron* and *Hur* tooke of, and about *Moses* weakenesse, gives proofe, that,

I. *Due*

I. *Due consideration is to be taken of one anothers weakenesse.*

2. The means which they use in *taking a stone, and putting it under him*, sheweth, that,

II. *All good meanes must be used to support our brothers weakenesse.*

3. *Moses* manner of using the means (*he sate upon* the stone) being a gesture not very proper to prayer, yeelds example, that,

III. *Mans weakenesse gaineth dispensation for circumstances in divine matters.*

4. The Action of *Aaron* and *Hur*, who *stayed up Moses hands*, affords evidence, that,

IIII. *We must beare one anothers burdens.*

5. The Manner of doing it, *One on the one side, the other on the other side*, implieth, that,

V. *Union of spirits is very helpfull.*

6. The event following hereupon, that *Moses hands were steddy*, declares, that,

VI. *The weake are strengthened by aid from others.*

7. The continuance of all that was done, *untill the going downe of the sun*, as it amplifieth the point before mentioned of *the strength* which they that faint may receive by aid from others, so it gives demonstration, that,

VII. *If need require prayer must be long continued.*

Herof read *The whole Armour of God*, on *Eph.*6.18. Treat. 3. Part. 2. §. 98. & Part. 6. §. 137, &c.

§. 49. *Of considering others weakenesse.*

I. * *Due consideration is to be taken of one anothers weakenesse.* Many are the exhortations of Scripture tending hereunto, such as these, [a] *Looke every man also on the things of others.* [b] *Let us consider one another*, &c.

The pitifull aspect which the [c] *Samaritan* cast upon the wounded man commended by the Lord, and the *Priests* and *Levites* unmercifull passing by, reproved in the parable, do further

* See §. 48.

[a] Phil. 2. 4.
[b] Heb. 10. 24.
[c] Luke 10. 30.

further give good evidence to the equity of the duty.

Notice and consideration of our brothers need is the ground of that compassion which may be wrought in our bowels, whereby we are moved to afford the best succour that we can. It is oft noted of *Christ* that f he *saw* such and such, and *had compassion on them.* g Yea God himselfe thus expresseth the occasion of that compassion which he shewed to his Church, *When I passed by thee, and saw thee polluted,* &c. God here taketh upon him the affection of man, whereby he sheweth what may in man move compassion.

f Mat.14.14. Luk.7.13.
g Ezek.16.6.

O that men would be watchfull one over another, to observe wherein their brother fainteth or faileth, and afford what helpe and succour they can, as *Abishai* did to *David*, 2 *Sam.*21.15,16,17. Herein we should prove as Gods one to another. Thus might Governours do much good to their Subjects, and Subjects againe to their Governours: So Ministers to their People, and People to their Ministers: So, Husbands and Wives, Neighbours and Neighbours, Friends and Friends, yea all of all sorts. We are all one flesh, mutuall members of one and the same body. Let us therefore be of like affection one to another, and as ready to helpe and succour each other, as one member is to succour another. Howsoever *Cain* most un-brotherly, yea very butcherly said, *Am I my brothers keeper?* yet he ought to have beene his brothers keeper, as all of us are, and therefore as keepers of one another, we ought to consider one another.

Gen.4.9.

§. 50. *Of supporting others weakenesse.*

II. * *ALL good meanes must be used to support our brothers weakenesse.* To this tend such admonitions as these. a *Strengthen ye the weake hands, and comfort the feeble knees. Comfort the feeble minded, support the weake.* b Hereunto the Apostle puts a *must*, which imports a necessity, *ye ought* (or ye must) *support the weake.* The Greeke word translated, *support*, is oft used for c under-propping a thing ready to fall: and d for taking one that is weake by the

* See §.48.
a Isa.35.3. 1 Thes.5.14.
b Act.20.35. δεῖ ἀντιλαμβάνεσθαι, &c.
c ἀντιλαμβάνεσθαι τὴν πόλιν. Plut. in Fab.
d Luk.1.54. Vide Bezæ annot. majores in hunc loc & in Act.20.35.

the hand to raise him up. A fit Metaphor for the point in hand. That which is noted of Christs taking by the hand such as were [e] *weake*, [f] *ready to sinke*, yea, and [g] *dead*, when he meant to raise them, giveth evidence of the equity of the fore-mentioned duty. God himselfe doth hereby testifie that goodnesse which is in him, and that care which he taketh of men in their weaknesse: for, saith he, [h] *I will bind up that which was broken, and wil strengthen ohat whic h was sick.* Hereupon his people are incouraged in their weaknesse to seeke succour of him: [i] *Come*, say they, *Let us returne unto the Lord: for he will heale us, He will bind us up, he will revive us, He will raise us up.* In this respect the *Spirit of God* hath this title [k] *Comforter*, by a kind of property given him. For our better stability, [l] *God hath given his Angels charge over us to keepe us*, &c. If thus the *Father, Sonne, Holy Ghost*, and holy *Angels* be so tender over us, as in our weaknesse to support us, should not we use all the good meanes we can to succour and support one another in our weaknesses?

[e] Mar.1.31.
[f] Mat 14.31.
[g] Mar.5.41.
[h] Ezek.34 16.
[i] Hos.6.1,2.
[k] Ioh.14.26.
[l] Psal 91.11.

Many motives there be to presse this point. As,

Motives to succour one another.

1. That *propinquity* which is betwixt children of men, who are all one *flesh*. *Hide not* therefore *thy selfe from thine owne flesh, Isa.*58.7.

2. That *Condition* wherein all are, and whereby they are subject to such necessities, as may need others succour. The Apostle therefore, where he presseth this duty of restoring others, inferreth this motive, *Considering thy selfe, least thou also be tempted, Gal.6.1.*

Considerare debemus, quod ægritudinem sive animæ, sive corporis, quam in homine alio videmus, etiam nos habere possumus. Hoc ergo exhibeamus, &c. Aug. de verb. Apost. Serm.21.

3. That *humanity* which becomes our nature, whereby we give evidence that there are such bowels in us as are moved at others necessities. Christ therefore tooke unto himselfe our nature, that he might give evidence thereby that he was mercifull, *Heb.*2.17. It is inhumanity not to be touched with others needs.

4. That *mercy* which is required to be shewed to asses and oxen, which, *lying under their burdens are to be helped up*. And are not men more worthy then asses or oxen? *Exo.*23.5. *Deu.*

5. That *Sympathy* which is in other creatures. Even unreasonable creatures are ready to run at the cry of such as are of their owne kind. Should reasonable men have lesse sympathy then unreasonable beasts? *Lam.*4.3.

6. That *efficacy* of regeneration, which of *Wolves, Leopards, Lyons, Beares, Aspes* and *Cockatrices*, maketh *Calves, Lambs, Kids*, and *Children*, *Isa.*11.6, &c.

7. That *pity* and compassion, that readinesse and forwardnesse that is in God to succour and support us in all our weaknesses, (whereof before.) *Be ye therefore followers of God. Be ye mercifull as your father is mercifull, Eph.*5.1. *Luke*6.36.

By our willingnesse and readinesse to succour such as need our succour, we gaine assurance and give evidence that our corrupt nature is altered.

Reproofe of such as neglect the weake and needy.

Do they well consider the foresaid *Propinquity* or *Necessity* whereunto themselves are subject, or common *Humanity*, or that *Mercy* which should be shewed to beasts, or have they any naturall *Sympathy*, or good evidence of their *Regeneration*, or can they be thought to be children of God like to him, who see their brother fall or faint, or thorow infirmity need succour and supportance, and yet be no whit moved thereat, nor use any means, nor afford any helpe to sustaine and support him? Let such consider the end of [m] *Dives*, and the [n] doome denounced against those that omitted duties of curtesie, humanity, and charity. [o] *For he shall have judgement without mercy that hath shewed no mercy.*

[m] Luk.16.21, &c.
[n] Mat.25.41, &c.
[o] Iam.2.13.

Derision and oppression of the weake.

What then may be thought of them that put a stumbling block before the weake to make them fall: or being fallen, deride and scorne them? The law implieth that there is no fear of God in such: for, where it expresly saith, *Thou shalt not curse the deafe, nor put a stumbling blocke before the blind*, it addeth, *but shalt feare thy God*, and thereby implieth, that a true feare of God will keepe men from such inhumanity. This is noted to be the cause of the fearfull judgements that fell upon [q] *Edom*, and [r] *Moab*; their deriding of Israel in her affliction, and oppressing her when she was pressed downe.

Lev.19.14.

[q] Obad.10, &c
[r] Ier.48.27.

Remember

Remember [f] *Cham.* The *very Heathen counted it an inhumane thing to trample upon those that were throwne down: and to thrust on those that were tumbling downe headlong.

Put on therefore (as the elect of God, holy and beloved) bowels of mercies, kindnesse, &c. As you see the weakenesse of a brother, do what you can to support him. If he be weary, and cannot stand so long as he should, let him have something to sit thereon, as *Aaron* and *Hur* here did to *Moses.* And in other cases, (as *Iob* was to the unspeakable comfort of his soule when *Satan* by himselfe and others did what he could to shake his faith, and to deprive him of all comfort in his God) be *eyes to the blind, feet to the lame, a father to the poore,* &c. Thus, as ye do that which is acceptable to God, and profitable to your brother, so also that which may be very available to your selves. *For, with what measure ye mete, it shalbe measured to you againe.* On these and such like grounds saith the Lord, *Blessed are the mercifull, for they shall obtaine mercy.* Men will be ready on all occasions to shew mercy to such. Thus *Ruth* who was as a staffe to her old mother in law, found *Boaz* to be as a staffe to her: and he renders this reason of the kindnesse he shewed to her, *It hath fully beene shewed me all that thou hast done to thy mother in law since the death of thine husband.* But, if men should forget, or not respect the kindnesse and goodnesse that is shewed to such as are in need, God will assuredly recompence it: as he recompenced the kindnesse which *Ioseph* shewed to *Pharoahs Butler,* and which *David* shewed to *Nabal,* though the one was forgotten, and the other not respected. *With the mercifull God will shew himselfe mercifull.*

[f] Gen.9.22, &c

* *Vrgere jacentes, aut præcipitantes impellere certè est inhumanum.* Cic. pro. C Rab. Post. Exhortation to succour the weake.

Col.3.12.

Iob 29.15,16.

Mat.7.2.

Mat.5.7.

Rut.2.11.

Gen.40.23.
1 Sam.25.10.

Psal.18.25.

§. 51. *Of that dispensation which is yeelded to man in divine matters.*

III. * *Mans weakneſſe gaineth dispensation for circumstances in divine matters.* Thus [a] *Iacob* being old and weake worshipped God in his bed, manifested by his *bowing of himself upon the beds head*, and was therein accepted. For, it is said that he did it [b] *in faith*. Thus the [c] *Israelites* all the while they were in the wilderneſſe ([d] where they were on a sudden, whensoever the cloud arose, to remove from place to place) had a dispensation for circumcision. Thus [e] *David* in his need had a dispensation to eat the *shew-bread*: And [f] *Hannah* to tarrie at home, and not to go to the Temple while she gave her child sucke. But to ceaſe from reckoning up more particular instances, this generall manifestation of Gods mind concerning mercy, ([g] *I desire mercy and not sacrifice*) gives good warrant for the foresaid dispensation. For by *sacrifice* he meaneth externall rites and ordinances, wherein and whereby worship is performed to God: by *mercy*, such substantiall duties as tend to mans good. Thus he prefers sacrifice to sacrifice. Sacrifice consisting on externall rites, to sacrifice of substantiall duties: which are to do good, and to shew mercy. *With such sacrifices God is well pleased, Heb.*13.16. These therfore are the true sacrifices.

All externall rites are ordained especially for mans helpe and good. If therefore they stand in opposition to it, or hinder it, they faile of their maine end, and so are not of that use for which they are ordained: and thereupon give place, and have a dispensation to be omitted.

Ob. This is to preferre the second Table before the first, and consequently man before God.

Answ. Nothing lesse. For, the substance of the first Table gives not place to the substance of the second: but the circumstance of the first to the substance of the second. Indeed if the substance of each Table should come in opposition, the second Table should give place. Instance *Abrahams* readines to

* See § 48.

a Gen.47.31.

b Heb.11.21.
c Ios.5.5.
d Num.9.17.

e 1 Sam.21.6.
f —— 1.22.

g Hos.6.6. Mat.12.7. *Per hoc ubi scriptum est, misericordiam magis volo quam sacrificium, nihil aliud quam sacrificio sacrificium prælatum oportet intelligi: quoniam illud quod ab hominibus appellatur sacrificium, signum est veri sacrificij. Porro autem misericordia verum sacrificium est.* Aug. de Civ. Dei. l. 10. c. 5.

to sacrifice his sonne at Gods command. (*Gen.*22.2, &c.) For, obedience to Gods expresse charge is of the substance of the first Table. *Saul* therefore in sparing *Agag*, though it might seeme to be a worke of mercy, sinned. For, this indeed is to preferre man before God, 1 *Sam.*15.23.

Hypocrites taxed.

The pretence which hypocrites make of piety in a diligent observation of the externall rites appertaining thereto, and yet in the meane while regard neither mercy nor justice, is hereby manifested to be a very vaine pretence. Christ denounceth a *woe* against such as *devoure widowes houses, and for a pretence make long prayers*, *Mat.*23.14. The *thousands of rams*, and *ten thousands of rivers of oyle* offered by such hypocrites are nothing in Gods sight. *To do justly, and to love mercy* is that which *the Lord requireth*, and which is much more acceptable to him, *Mic.* 6.7,8.

For our parts, let it be our care first to put difference betwixt circumstance and substance: and then to preferre this to that. For this end we must labour to have our understanding well enlightned by Gods Word, and our hearts filled with an holy feare of God, and true love of man. Thus shall we discerne what is to be preferred before other, and so wisely order the things we do, as our brother may be pleasured, our selves not prejudiced, and God best pleased. It is an evidence of Gods great and good respect to man, thus to give a dispensation in matters concerning himselfe, for mans good. As occasion is offered either in regard of our owne or others need, let us wisely make use thereof. God would have us use that liberty which in his goodnesse and wisdome he is pleased to grant us. Thus may sicke persons pray in their bed, (*Isa.* 38.2.) or if they cannot themselves pray, have others to pray for them, (*Iam.*5.14.) and weake persons not well able to kneele, pray sitting, as here *Moses* did: and they that cannot come to Church, have the benefit of Gods ordinances at home.

§. 52. *Of*

§. 52. *Of bearing one anothers burden.*

IIII. * WE *must beare one anothers burden.* [a]The Apostle giveth this in expresse charge to Christians: and presseth it by that [b]*sympathy* which becommeth them, manifested by *weeping with them that weepe*: and [c]*by remembring them that are in bands as bound with them*, &c And to shew that he pressed on others no more then he practised himselfe, thus he professeth, [d]*I have made my selfe servant to all. Unto the Iew I became as a Iew: to them that are under the Law, as under the law: to them that are without law, as without law: To the weake became I as weake: I am made all things to all men that I might by all means save some.* And againe, [e]*There commeth upon me daily the care of all the Churches. Who is weake and I am not weake? who is offended and I burne not?* Though this were a worthy patterne surpassing all other meere men that ever I heard of, yet is it farre surpassed by him of whom it is said, [f]*Surely he hath born our griefs, and caried our sorrowes*, &c.

* See §.48.

[a] Gal.6.2.

[b] Rom.12.15.

[c] Heb.13.3.

[d] 1 Cor.9.19, &c.

[e] 2 Cor.11.28, 29.

[f] Isa.53.4. *Dilectionis officium est, invicem onera portare.* Aug. de verb. Apost. Serm.21 *Leo incidit in plagas; Rugire licet: exire non licet. Mus repit in cuniculos laqueorum: nodos corrodit: Leo è plagis evadit.* Æsop. Fab 14. *Cum in hâc vitâ sumus, onera nostra invicem portemus, ut ad eam quæ caret omni onere pervenire possemus.* Aug. loc citat.

1. This is an especiall fruit of love, which we all owe one to another, *Eph.4.2. Rom.13.8.*

2. It is such a work of charity as we our selves may stand in need of, *Gal.6.1.* A lion may stand in need of the helpe of a mouse to gnaw asunder the cord wherewith he is hampered. *Moses* a worthy one, here needs the supportance of others.

3. It is such a worke of charity as may raise men ready to fall, and so helpe them in the way that leadeth to eternall life, and bring them thither where none shalbe pressed with any burden at all.

4. Hereby as by a means we our selves may attaine to that life. For, God himselfe is ready to ease those of all their burdens, even of those burdens that would presse them downe to hell, whom he observes to be forward in easing their brethren of their burdens. Thus will that of Christ be verified, *Blessed are the mercifull for they shall obtaine mercy, Mat.5.7.*

That

That this duty may be the better performed, due consideration is to be taken of one anothers weakenesse, whereof before, §. 49.

§. 53. *Of union of spirits.*

V. * *Vnion of spirits is very helpfull.* This is true of all things wherein men have occasion to deale together. As Councellers of State in matters of State: Iudges in matters of justice and equity: Ministers in matters of religion: Physitians in physick for mens bodies: Artizens in matters of their trades: and so others in other affaires: but especially Believers in the holy and heavenly duty of prayer. This is it which in this place is especially intended. For mutuall helpe herein, Christians in the Primitive Church, even in the first and best times thereof, are said to *continue daily with one accord in the Temple.* The Temple was the house of prayer. There therefore they prayed, and that *with one accord*: that is, with one spirit, one mind, and one heart. Thus it is againe said, [b] that *they lift up their voice with one accord*: their spirits were joyned together, and as one spirit in that powerfull prayer which they made. When many so consent together, in the Hebrew dialect they are said to be [c] *as one man*: because their minds did so consent, as if they had not beene the minds of many, but the mind of one man. *Daniel* well knew the benefit of union of spirits in prayer, *Dan.* 2.17. So *Ester* 4.16. *Ioel* 2.16. §. 48.

1. Vnion of spirits is like the gathering together of many fagots, which make a fire the more fierce: or like much powder laid together, which sends forth a bullet much further then otherwise it would flie. Thus many spirits united make prayer much more fervent, and force it the higher, even as high as God is. To *cry mightily* unto God, the King of *Nineveh* caused all his people with one accord to pray *Ion.* 3.8. When the Christians prayed *with one accord, the place was shaken where they were assembled together* (*Act.* 4.24, 31.) to shew the spirituall violence of such prayer.

2. Prayer

* Act. 2.46. ὁμοθυμαδὸν of ὁμὸς *similis*, vel *idem*: & θυμὸς *animus*. *Vnanimiter, concorditer: uno animo, uno corde.*

b Act. 4. 24.

c Iudg. 20.1. Neh 8.1. כְּאִישׁ אֶחָד *tanquam vir unus.* i *unanimi consensu.*

2. Prayer is as sweet incense, *Psal.141.2.* Vnion of spirits therein, is as the mixing of many sweet spices, which cause the more fragrant savour. Yea, this union is as an harmony of many voices or instruments, which make the musick much more melodious.[d] The word whereby the Evangelist setteth out consent in prayer, implieth as much.

3. Vnion of spirits is an especiall meanes to quicken and sharpen one anothers spirits; as iron sharpneth iron, *Prov.* 27.17.19.

Strong motives these are to frequent publique assemblies; to bring all the family together to prayer: for husbands and wives to joyne together: so friends, &c.

[d] Mat.18.19. συμφωνήσωσι *De consensu vocis, seu soni* συμφωνεῖν *propriè dicitur.*

§. 54. *Of that stability which the weake may receive by others supportance.*

VI. * *The weak are strengthened by aid from others.* The words which are used in exhortations to that duty of succouring the weake import as much, which are such as these, [a] *strengthen*, [b] *support*, [c] *comfort*, [d] *restore*, &c. If the weake could not by others supportance be *strengthened, supported, comforted, restored*, in vaine were those duties pressed. But as [e] *the spirit of Iacob* revived when he heard that *Ioseph* lived, as [f] *Paul* was *comforted* by the good tidings which *Timotheus* brought him of the *Thessalonians faith*, and as [g] *Daniel* was *strengthened* by the *Angels* encouragement, so other weake ones by such meanes as have beene afforded them. [h] *Naaman* began to have some seed of faith by his servants seasonable admonition. [i] *David* was comforted by *Ionathans* oft comming to him. [k] *Hezekiahs* people *rested themselves* on the comfortable words that he spake to them. [l] *Zerubbabel* and the Iewes with him were greatly encouraged by the propheſies of *Haggai* and *Zechariah*. [m] And their posterity *strengthened their hands* to build the city by *Nehemiahs* comming to them, and encouraging them. [n] Oft were the Disciples after great feare much comforted by Christs presence and consolatory speeches.

* See § 42.

[a] Isa 35 3.
[b] Act.20.35.
[c] 1 Thes.5.14.
[d] Gal.6.1.
[e] Gen.45.27.
[f] 1 Thes.3.7.
[g] Dan.10.19.
[h] 2 King.5.13.
[i] 1 Sam.19.7.
——20.2.
——23 16.
[k] 2 Chro.32.8.
[l] Ezr. 5.1, 2. Hag.1.14.
[m] Neh.2.18.
[n] Mat.8.27.
——14.27.
——17.7. Luke 24.52. Ioh.20.20.
——21.7.

God

God, who hath enjoyned this means of helping and supporting one another, will give his blessing thereunto when it is rightly used: and what God blesseth shalbe effectuall to that whereunto it is used: so as in faith we may expect a good issue from our endeavours in this kind.

As this effect which useth to arise from that mutuall help and succour that is offered to such as are weake, aggravateth their inhumanity who refuse or neglect to do what they might for strengthening the weake, and establishing the feeble, (for, if thorow want of helpe they fall and perish, they, who might have restored and set them up, make themselves accessary to their destruction;) so it is a very forcible motive to provoke us with all care, diligence, & good conscience to performe the fore named duties of [o] *considering* our brothers weakenesse, of [p] *using all good meanes* to support the same, yea and of [q] putting under our owne shoulders, and bearing his burden. For our labour herein will not be lost. As *Moses* was here enabled by *Aaron* and *Hur* well to do that which of himselfe he could not have done so well, so maist thou whosoever expect a blessing in that which thou doest answerable to thine endeavor: and also in thy weaknes find like help from others. It is reported of Harts, that by ones bearing up anothers head, which is by reason of their hornes so heavy, as it would drowne them in the sea, they are enabled safely to swim over the sea, till they come to firme land. For, they use so to dispose themselves, as the latter laieth his head on the formers hind parts. And because it is necessary that one of them be first, that first after he hath some while led the rest, commeth behind all: and in like manner do the rest in their course. Thus every one as he is wearied by swimming before, is refreshed by comming behind, and resting on another. Thus may Christians refresh the wearied.

[o] §. 48.
[p] § 49.
[q] §. 51. *Cervi cum fretum transeunt sic se ordinant ut onera capitum suorum quæ gestant in cornibus, super invicem portent, ita ut posterior super anteriorem cervice porrecta caput collocet. Et quia necesse est unum esse qui cæteros præcedens, non ante se habeat cui caput inclinet, vicibus dicuntur id agere &c. Ita fretum transeunt, &c.* Aug. de verb. Apost. Serm. 21

§. 56. Of

§. 55. *Of the meaning and doctrines of the thirteenth Verse.*

EXOD. XVII. XIII.

And Ioshua discomfited Amalek and his people with the edge of the sword.

THe successe of all before noted is in this verse set down. It was a glorious *Conquest*.

The *Conquerour* is here said to be the fore-mentioned *Ioshua*. He being the *Generall* of the victorious army, the victory is by a *Synechdoche*, attributed to him. The *Generall* is put for the whole army under his command: as it useth in other places of Holy writ, yea and in other Historiographers to be.

The word (a *discomfited*) whereby the victory is expressed, signifieth so to overthrow one as he is not able to rise againe. The b Hebrewes do set out the meaning of it by a word that signifieth to break to peeces. c The Greeke LXX turne it by a word that signifieth to *put to flight*.

The enemies subdued are comprised under this collective word *Amalek*, whereof * before. By *his people*, are meant such as tooke part with the King, or chiefe heads of the *Amalakites*: whether they were of the same or another stock. This clause, *His people*, is added to shew that they who had any hand in his unjust warre, had their share in the just vengeance.

The instrument wherewith they were punished is here said to be *the edge of the sword*, or word for word, d *the mouth of the sword*. For as a mouth devoureth that which entreth into it, so a sword by the sharpe edge of it destroyeth that which is stricken with it. Therefore the very name of e *a sword* in Hebrew signifieth *destruction*: and a sword is said to f *devoure*.

* See §. 1.

a ויחלש *et dejecit.*
b חבר *contrivit.* Chald. & Syr. ponunt שבר pro חבר.
c ἔφυγε *also* fugavit. * § 2.

d לפי־חרב
e חרב *Gladius. Vastitas. Desolatio.*
f 2 Sam. 2. 26. ——— 11. 25.

The

The setting out of this successe pointeth out five observable points.

I. *The issue of warre is especially attributed to the Generall.* For, onely *Ioshua* the Generall is here mentioned, he is said to vanquish the enemy.

II. *Lawfull warre well waged proves prosperous.* The successe expressed by *Ioshua's* discomfiting the enemy sheweth that this warre was prosperous. And in Scripture the successe which God gave to his Church of old is recorded, to shew what his Church in succeeding ages may in like cases expect.

III. *They that first begin warre may have the worst in warre.* For, *Amalek* first began, and *Amalek* was discomfited.

IIII. *Accessaries make themselves liable to the judgement that falls on the Principall.* For, *the people*, even they that tooke part with *Amalek*, are destroyed, as well as *Amalek*.

V. *Enemies in warre may lawfully be slaine.* For, this expression of the instrument wherewith they were discomfited (*with the edge of the sword*) sheweth that they were slain: and that which was here done by *Ioshua*, was lawfully done. God approved it.

§. 56. *Of attributing successe in warre to Generals.*

I. * THe *issue of war is especially attributed to Generals.* [a] *Melchizedek* blessed *Abraham* onely, for the victory which he with his confederates obtained. The many and great conquests which were made under [b] *Ioshua* and [c] *David* are attributed to them alone. Many more like instances might be given out of sacred writ and other histories. The pompous triumphs which *Generals* made among the *Gracians*, *Romans*, and other nations give evidence hereunto.

* See § 55.
[a] Gen. 14. 19.
[b] Ios. 10. 41.
[c] 2 Sam 8. 1, &c

What depends on good *Generals.*

The prowesse, courage, wisdome, and other like warlike vertues of *Generals* and Commanders, make much, under the divine

divine providence to the obtaining of victory. The marshalling of the army dependeth wholly on their direction. They at their discretion cause alarms or retraits to be sounded. By their example, by their encouragements or discouragements, the whole army is much animated or daunted. Hence is it that a good *Generall* is accounted [d] *worth ten thousand others.* The name of an experienced and victorious *Generall* hath oft frighted the enemies. Yea, it is said, that an army of Staggs whose *Generall* is a *Lion*, is better then an army of Lions whose *Generall* is a *Stagge*. We read therefore that after God had raised up a *Iudge* to deliver *Israel*, and that the *Iudge* had given proofe of his valour, [e] *the land had rest* all his daies: whereby is implied that the enemy durst not take up armes against him. Terrible was the name of *Ioshua* to the *Canaanites*, of *David* to the *Philistines*, of *Iehu* to the *Achabites*, of *Hazael* to the *Israelites*, of the *Machabites* to the *Nations*, of *Achilles* to the *Trojans*, of *Hector* to the *Gracians*, of *Cyrus* to the *Babylonians*, of *Alexander* to the *Persians*, of *Epaminondas* to the *Macedonians*, of the *Scipioes* to the *Carthaginians*, of *Hanibal* to the *Romans*, of *Cæsar* to the *Gauls*, of *Scanderbeg* to the *Turks*, of the *Black Prince* to the *French*, and so of other valiant *Generals* to their *enemies*.

[d] 2 Sam. 18. 3. *Chabrias solebat dicere, terribiliorem esse cervorum exercitum Leone duce, quam Leonum agmen ducente cervo.* Plut. in Apotheg.

[e] Iudg. 3. 11, 30 ——8. 28.

What requisite for good Generals.

Generals in this respect have more then ordinary need of wisdome, watchfulnesse, prowesse, justice, temperance, industry, and other like warlike vertues. Yea also of all others it behoveth them to be at peace with God, to have faith in him, as [g] *Ioshua*, *Gedeon*, *Baruk*, *Sampson*, *Iephte*, *David*, and other pious and victorious *Generals* had. For, so great matters lying on them, as hath before beene noted, so much being expected from them, and so much attributed to them, in case the battels which under them are fought, have good successe, great reason that they especially be fitted with all things, that (as means) may produce a good issue.

[g] Heb. 11. 32.

Military exercises to be maintained.

It is also an especiall point of prudence for Princes and States to maintaine Artilery and Military exercises, not onely in time of warre, but at all other times, though never so peaceable,

peaceable, that so men might be fitted to be Generals, and other Commanders in armies. Continuall exercise is an especiall helpe hereunto. For, *Use makes ready*, and expert. It is the best master that can be. The State of the *Spartans* gave good proofe hereof: For, thereupon they were so highly accounted of by all nations, as they would not desire of them shipping, souldiers, coine, or any such like provision, but a Spartan Captaine: which if they obtained, they thought themselves safe. But of these Artilery exercises I have * elswhere more largely spoken.

Vsus magister optimus, Cic. pro C. Rab. *Spartanorum resp. tanti habebatur apud singulas nationes, ut non classem, non militem, non aurum ab ea peterent, sed unum Spartanorum ducem: quo accepto, se tutos arbitrabantur.* Patric. de regn lib. 1. tit. 13.

* *The Dignity of Chivalry.*

§. 57. *Of the successe of warre well waged.*

II. * *Lawfull warre well waged proves prosperous.* Many many instances out of holy writ may be produced for proofe of the truth hereof: but not one I dare boldly say, to the contrary. We do indeed oft read of many wars, wherein the better have had the worse, and *the wicked have devoured men more righteous then themselves.* But it hath been either because those better have undertaken warres not warrantable, or els not well waged the same. The warre which *Iehosaphat* undertooke with *Ahab*, was not warrantable: For, beside that [b] *He should not have helped the ungodly*, [c] a Prophet foretold him that God liked not that warre. [d] The warre also that *Iosiah* undertooke against *Pharaoh Nechoh* was unlawfull. For, *Nechoh* intended no evill against him. No marvell therefore that the warre of the one and other, though otherwise they were good men, was unprosperous. The like may be said of the battell betwixt *Amaziah* and *Ioash*, wherein *Amaziah*, who in meere pride without just cause provoked *Ioash* to fight, was overthrowne. But [e] the warre which *Ioshua* waged against the men of *Ai*, though lawfull in the kind of it, was not well ordered, because he did not before he entred the field, search his army to see whether any accursed thing were therein, or no. Nor was [f] the lawfull warre of the *Israelites* against the *Benjamites* well ordered, because they went about to punish sinne in

* See §. 55. *David nunquam nisi consulto Domino bellum adorsus est. Ideo in omnibus victor prælijs.* Ambr. Offic. lib. 1. cap 35.

Vnlawfull wars unprosperous.

[b] 2 Chro. 19.2.
[c] — 18.14, &c.
[d] — 35.20, &c.

Lawfull wars not wel waged

[e] Ios. 7.10, &c.

[f] Iud. 20.21, &c

others before they had purged their owne soules of sinne.

[h] 1 Chro.10.13 [h] *Saul* before he entred into that battell wherein he and his sonnes and many of the *Israelites* were slaine, *asked counsell of one that had a familiar spirit and not of the Lord.* [i] *Zedekiah* perfidiously and perjuriously maintained war against *Nebuchadnezar*, & was overthrown: If a view be taken of all those wars wherin Gods people have bin foiled by their enemies at any time, by diligent search it may be found, that som fault or other in Gods people hath beene the cause that they have beene given over into the power of their enemies. Such as armes, and horses, and souldiers, and engines could not overcome, sinne hath delivered (as bound) to the enemy. But whensoever they well ordered just warres they alwaies prospered.

[i] 2 Chro.36.13. Ezek.17.18.

Quos arma & equi, & milites, & machinamenta capere non potuerunt, hos peccati natura vinctos hostibus tradidit, Chrys. Hom.7. in 1 Tim.2.

Why warres prosperous.

In such warres Gods honour is engaged: so as his people if they should be foiled, might justly say unto him, *What wilt thou do unto thy great name? Ios.7.9.*

Just wars to be undertaken.

They who in their war expect good successe (and who goeth to war that expecteth not good successe?) let them first be sure that their war be just and warrantable, and then very circumspect in the maner of waging it: that that which is lawfull may be lawfully prosecuted. Thus may they confidently promise unto themselves victory. True it is, that when Heathen with Heathen, Idolaters with Idolaters, wicked men with wicked men make warre, *the issue of warre is uncertaine*: For, God engageth himselfe on neither side; but now useth one side, then another, as seemeth good to his secret and unsearchable counsell, to be his scourge to punish the other side. But in his peoples wars the case is otherwise, in case they go along with him, and fight not without good warrant from him, nor swerve from the directions which he prescribeth to them. Such warres are *Gods warres*, [l] *the battels of the Lord*, which he can and will prosper. [m] That which was once visibly represented to *Ioshua*, is alwayes really performed in all such warres, The Lord is the chiefe Captaine and Generall in them. In faith therefore may such warres be waged, and with confidence may good successe in them be expected.

Incerti casus pugnarum: Marsq; communis. Cicer. in Orat pro Mil.

[l] 1 Sam.17.47 ——25.28.

[m] Ios.5.14.

§.58. *Of*

§.58. *Of the overthrow of such as begin warre.*

III. * *They that first begin warre may have the worst in warre.* I say, *may have*, becauſe there may be juſt cauſe of beginning warre, and anſwerably God gives good ſucceſſe thereto: ſo as it cannot be generally ſaid, that all in all caſes that firſt begin warre go by the loſſe. Experience of all times gives evidence againſt this. But yet that this *may* ſo fall out, like experience giveth demonſtration. Inſtance [a] *Sihon, Og,* [b] *the five Kings of the Amorites,* [c] *Iabin* with all that tooke part with him, [d] the *Ammonites* in *Iephtahs* time, [e] the *Aramites* in *Ahabs* time, [f] the *Moabites, Ammonites,* and *Edomites* in *Iehoſaphats* time, and many other of the Churches enemies at other times. Yea alſo the [g] *Iſraelites* when they firſt went out to ſet upon the *Amalakites* and *Canaanites,* and upon the [h] *Benjamites,* and againe upon the [i] *Philiſtines,* and upon the [k] *Aramites,* and others.

Many do oft moſt unjuſtly, either for no cauſe, or for ſleight cauſes, or for wrong cauſes, in the pride of their heart, puffed up with ambition, or inflamed with undue revenge, or fraughted with malice, or ſet on worke by ſome other corrupt humour, undertake warre: which being a publique execution of juſtice, is for the moſt part very fierce and fearefull, and therefore not to be undertaken without juſt, weighty, and neceſſary cauſe, even ſuch as by no other lawfull meanes can be accompliſhed. No marvell then that they who unjuſtly, or unadviſedly and raſhly thruſt themſelves into warre, be made ſenſibly to feele the ſmart of their folly.

Well therefore may that proverbiall ſpeech which *Ahab* uſed to *Benhadad*, be applied to ſuch as are over-forward to warre, *Let not him that girdeth on his harneſſe boaſt himſelfe as he that putteth it off.* Let men be ſlow to warre; and not enter thereinto without urgent neceſſity.

* See §.55.

[a] Num.21.23, 33.
[b] Ioſ.10.5.
[c] ——11.5.
[d] Iudg.11.12.
[e] 1 King.20.21
[f] 2 Chro.20.23
[g] Num.14.44.
[h] Iudg.20.21.
[i] 1 Sam 4.1.
[k] 1 King.22.4.

What makes offenſive war unproſperous

1 King.20.11.

§. 59. *Of the punishment of accessaries.*

IIII. * *Accessaries make themselves liable to the judgement which falleth on the principall.* In this case 22000 of the *Aramites* were slaine by *David* for comming to succour *Hadadezer*, *Davids* enemy. And at another time 700 *chariots*, 40000 *horsemen*, and their Captaine, beside many other soldiers for taking part with the *Ammonites* against *David*. This was the occasion of *Ahaziahs* ruine: he went out with *Ioram* against *Iehu*.

Such as are *Accessaries* animate the *Principall* to do what he doth: who, if he were not backed and strengthened by *Accessaries*, might be restrained from attempting such acts of hostility as by the assistance of *Accessaries* he attempteth. Iust therefore it is, that they who take part in others sinnes, should also have a part in their punishment.

Feare therefore to aid the wicked. Had the fore-wit of the *Aramites* beene as good as their after-wit, many thousands of them had saved their lives: for, after two overthrowes it is said, the *Aramites feared to helpe the children of Ammon any more*. This had almost cost *Iehosaphat* his life. Sharply therefore was he reproved by the Prophet.

* See §.55.

2 Sam.8.5.

——10.18.

2 Chro.22 7, &c.

Vidisti eos lenonis agere officium in regis gratiam, &c. Quapropter non ipse solus, sed & omnes qui adhærebant, pœnæ fuerunt participes. Chrys. Hom. 32. in Gen. 12. 2 Sam. 10 19. 2 Chro. 18 31. & 19 2.

§. 60. *Of the lawfulnesse of shedding blood in warre.*

V. * *Enemies in warre may lawfully be slaine.* If Gods command, Saints practice, Gods approbation, and remuneration, yea and his vengeance on them that spared such enemies as should have beene slaine, be sufficient warrant, sufficient warrant is not wanting for this point.

* See §. 55. *Securè dissipentur gentes quæ bella volunt, & abscindantur qui nos conturbant.* Bern ad Mil. Temp c 3.

1. For precept, *Moses* from God saith to the *Israelites*, [a] *Avenge the Lord of Midian*; [b] *kill every male among the little ones, and kill every woman that hath knowne man.* And *Samuel* to *Saul*, [c] *Smite Amalek, and utterly destroy all that they*

[a] Num.31.3.
[b] —— 17.
[c] 1 Sam.15.3.

3. The *action* enjoyned, *Write this*, proveth, that,

III. *Memorable matters are to be registred.*

4. The *Instrument* wherein it was to be written, *a booke*, declares, that,

IIII. *Publique records are to be safe kept.*

5. The *End* why this is to be written, (*for a memoriall*) argueth, that,

V. *Iudgements on enemies of the Church are to be kept in memory.*

6. The other part of the charge, concerning the *rehearsing* of that which was *registred*, implieth, that,

VI. *Matters worth record must be rehearsed.*

7. The *Person* to whom that which was written must be rehearsed (*in the eares of Ioshua*) intimateth, that,

VII. *Governours of Gods Church must especially be acquainted with Gods former dealings.*

8. The chiefe *Author* of the judgement here mentioned (*I will*, saith the Lord) giveth evidence, that,

VIII. *It is God that avengeth.*

9. The *kind* of judgement (*put out the remembrance*) importeth, that,

IX. *God may be provoked to the utter ruine of a people.*

10. The extent of this judgement (*from under heaven*) evinceth, that,

X. *There is no place of safety from Gods revenge.*

§. 62. *Of Gods causing records.*

I. * GOD *of old was the Author of records.* This is true of the most ancient, admirable, approved, and every way the best records that ever were: which [a] *by an* excellency and super-eminency are called [b] *Scriptures*, [c] *Holy Scriptures.* For of them saith an Apostle, [d] *All Scripture is given by inspiration of God*: and another, [e] *No propheste in Scripture is of any private motion*, &c. *but holy men of God spake as they were moved by the Holy Ghost.*

God would have, not the present age onely, but also all succeeding

* See § 6.

a κατ' ἐξοχήν.
b Mat. 21. 42.
c Rom. 1. 2.
d 2 Tim 3. 16.
e 2 Pet. 1. 19, 21

succeeding ages to reape benefit by the evidences of his wisdome, power, mercy, justice, and other his divine properties: and therefore caused the records of them to be written. This the Holy Ghost expresly noteth, saying, [f] *It was written for us.* [g] *All these things are written for our admonition.* [h] *Whatsoever things were written afore-time were written for our learning.*

[f] Rom 4.23,24.
[g] 1 Cor. 10 11
[h] Rom.15.4.

They too too ungratefully sleight this evidence of the divine providence, who seeke to conceale from the people these Records, as Papists do, or they which may, but will not search them, as too many careless Protestants.

It is Christs charge, [i] *Search the Scriptures.* It was *Timothies* commendation, that [k] *from a child he had knowne the holy Scriptures.* There are no records more worthy to be searched. *They are able to make thee wise unto salvation.*

[i] Ioh.5.39.
[k] 2 Tim.3.15.

§. 63. *Of mans ministry in writing divine records.*

II. * GOD *useth mans ministry in preserving records for his Church.* To omit the particular mention of the severall penmen of severall Scriptures, S[t]. *Peter* indefinitely saith of them all, [a] *Men spake as they were moved by the Holy Ghost.* His meaning is, *that men wrote* the holy Scriptures. [b] One onely record God himselfe wrote *with his owne finger*; namely, the Law. Yet therein he used [c] mans ministry, both in preparing the tables whereon he wrote it, and in [d] shewing them to the people, and preserving them.

* See §. 61.
[a] 2 Pet.1.21.
[b] Exo 31.18.
[c] Exo.34.1.
[d] Deut.10 4,5.

Thus would God honour our nature, in making men penmen of that which he indited. And thus would he draw us on to give due heed to mans ministry in dispensing his Word.

To object against the Scriptures, that they were written by men, and thereupon the lesse to esteeme them, is to crosse the wisdome of God, and to pervert that which for our good he hath ordered. The Thessalonians are commended for receiving the word preached *not as the word of men, but as it is indeed, the word of God.* So will it be our commenda-

1 Thess.2,13.

tion

tion to receive the holy Scriptures, not as regisſters and records of men, though they were written by men; but, as they are indeed, the records of God himſelfe.

§. 64. *Of regiſtring matters of moment.*

III. * *Memorable matters are to be regiſtred.* Beſides the great number of ſuch memorable matters as are regiſtred in the holy Scriptures which the Church now hath, it is evident that many more were recorded. Inſtance the things recorded in the [a] *booke of the warres of the Lord*: in the [b] *booke of Iaſher*: in the [c] *booke of the Chronicles of the Kings of Iſrael*: [d] in the booke of *Salomons* philoſophy: and in other like publique records.

Thus will they be uſefull to poſterity.

In this reſpect the paines of ſuch as write Chronicles and Hiſtories is commendable: if at leaſt they be conſcionable in recording nothing but truth; and all the truth: and wiſe in putting difference betwixt ſleight and weighty matters: that they ſtuffe not their hiſtories with triviall things. Thus ſhall the worthy works of men done in one age be preſidents for many ages. The names of worthy ones ſhall live after their bodies are dead: and they who are born after their departure receive much benefit by them.

* See §. 61.

[a] Num. 21. 14.
[b] 2 Sam. 1. 18. Ioſ. 10. 13.
[c] 1 King. 14. 19 d ——— 433. *Prima hiſtoriæ lex eſt, ne quid falſi dicere audeat, deinde ne quid veri non audeat, &c.* Vide plura apud Cic. de Orat. lib. 2. de legibus hiſtoriæ conſcribendæ. Vide item Voſſium de Arte hiſt. cap. 9, 10.

§. 65. *Of ſafe keeping publique records.*

IIII. * *Publique records are to be ſafe kept.* For this end [a] the *tables*, in which the ten commandements were written, were *put into the arke*. And [b] other lawes alſo, yea and the curſes added to the tranſgreſſions thereof were put in *the ſide of the arke*: [c] where being found many hundred yeares after, an excellent uſe was made of them. And [d] *Ieremiah* commanded thoſe evidences, which were for aſſurances of the peoples returne out of captivity, to be put *in an earthen veſſell*. They were wont of old to annoint their rolles in which they recorded their monuments, [e] with

* See §. 61.

[a] Deut. 10. 5.
[b] ——— 31. 26.
[c] 2 King. 22. 8, 11, 10.
[d] Ier. 32. 14.

[e] *Nec titulus nimio, nec cedro charta notetur.* Ovid. de Trist. l.1.Eleg 1.

[f] 1 Tim.3.15. *Veritatem facile est ab Ecclesiâ sumere, cum Apostoli, quasi in depositorium dives, plenissimè in eam contulerint omnia quæ veritatis sunt, uti omnis quicunq; velit, sumat ex eâ potum vitæ* Iren. de Hær. l.3.c.4. Polidor.Virg. de rerum inventoribus.lib. 9.cap.7.

* See §.61. See *A Plaister for the Plague*, on Num.16. 47.§.63.

[a] Gen.19.26.

[b] Exo.12.27.

[c] —13.14.

[d] Num.16.38, &c.

[e] Gen.11.9.

[f] Num 11.3.

[g] —21.3.

[h] Ios.7.27.

[i] Compare 2 King.14.7. with 2 Chro. 25.12.

[k] Est 9.26.

[l] Ezek.39.11.

[e] with a liquour that came out of cedar trees, which kept them from rotting, and made them last the longer. [f] *The Church* for this end is stiled *the pillar and ground of truth*, because it is a faithfull keeper and preserver of the Oracles of God. So as truth may easily be fetcht from it. For, the Apostles have laid up in it as in a rich treasure, all truth most fully. So as any that will may fetch from thence drinke of life.

The benefit of records is lost, if they be not safely kept. That which is not, cannot be of use.

We have in this respect great cause to blesse God for the benefit of printing. An act very admirable in it selfe; and very advantageous to Church and Common-wealth. Thereby are all sorts of monuments safely kept. Few things put once to print, especially if they be of any speciall account, are utterly lost. For so much may by a few be printed in a day, as hardly can be written by many in a yeare: whereby such store of books of all manner of learning are to be had, as none may seeme to be wanting. Yea all sorts of authors are thereby preserved. The memory therefore of *Iohn Cuthemberg* a *German*, who first invented this art in *Maguntia*, is worthy of all honour.

§. 66. *Of Memorialls of Gods judgements.*

V. * *Iudgements on enemies of the Church are to be kept in memory.* So many judgements as are recorded in Scripture are so many proofs hereof. More particularly the visible monuments and memorials of them. As [a] the *pillar of salt* whereinto *Lots wife* was turned: [b] The *Passeover*, and [c] dedicating of the *first-borne* to God: [d] The *broad plates* which were made of the Censors of *Corah* and the other conspirators with him: The sundry names which thereupon were given to places, as, [e] *Babel*, or confusion: [f] *Taberah*, or burning: [g] *Hormah*, or destruction: [h] *The vallie of Acher*, or trouble: [i] *Iockheel* or rock; [k] *Purim*, or lots: [l] *The vallie of Hamon Gog*, or multitude of *Gog*, with other the like.

By

By such memorials, ground of courage, and that, generation after generation, is given to Gods Church against all that their enemies plot or practice against them: and matter of terrour is by them given to enemies. For, they give evidence of that which God hath done for his Church against the enemies: and so make the Church expect, and their enemies feare the like. For, both the one and the other know that God is ever like himselfe.

Hence as an use of this point followeth the next observation.

§. 67. *Of rehearsing to others matters of moment.*

VI.* *Matters worth record must be rehearsed.* They must be oft spoken of and related to others. [a] The Law expresly enjoyns this. This among like means of instruction is intended in that [b] commendation which God giveth of *Abraham*, of instructing his household. For, God revealed the judgement which he intended to bring on *Sodom* to *Abraham*, because he knew that he would *command his household to feare God*, the rather because of the evidence of that judgement. When *Iethro*, *Moses his father in law*, came to see him, he related to him [c] *all that the Lord had done unto Pharaoh*, &c.

By this means memorable matters, worthy to be knowne farre and neare, in ages present and to come, are divulged and propagated, to the greater praise of God, whose praise is thus spread abroad, and to the edification of many more then were present at the first working of those remarkeable things.

This especially concernes Ministers, whose office it is to declare, as the counsell of God revealed in his word, so also the will of God manifested in his works: especially, such works as are done in their owne dayes: which, being more fresh, use to be the more diligently attended unto, and the more carefully heeded. In this respect it will be their wis-

* See §. 61.
[a] Exo. 12. 27. —— 13. 14. Deut. 6. 20.
[b] Gen. 18. 19.
[c] Exo. 18. 8.

dome, to take due notice themselves of the memorable works of God, yea, to be inquisitive after them, and to do what they can to have true and certaine intelligence thereof, that so they may rehearse them to others, and instruct their people to make the right use thereof.

This also concernes others that have charge of others, as, Parents, Masters, Tutors, and other Governours, oft to rehearse in the eares of those that are under them the remarkable works of the Lord.

Luke 24.14. Yea, because we are all keepers one of another, it behooveth private Christians, as they have occasion to meet together, to rehearse in the eares one of another such memorable matters as may according to the subject thereof, minister matter of humiliation and supplication, or of exultation and gratulation. We have a good patterne hereof in *Cleophas*, and his companion.

Est.9.26. Commendable in this respect is that *Act of Parliament* which was made in the third yeare of the raigne of King IAMES, for *an annuall gratefull remembrance of our more then ordinary deliverance from the Gun-Powder-treason.* It is answerable to that *act* which was made by *Esther* and *Mordecai*, for keeping the dayes called *Purim.* The annuall celebrating of the *fift of November*, being enjoyned by *Act of Parliament*, Ministers and people make conscience of observing it: and thence many Ministers take occasion yeare after yeare to set out before their people the unnaturall inhumanity, unsatiable cruelty, and perfidious treachery of Papists: and so bring people into an utter detestation of that more then Heathenish Idolatry. Very well did our learned King IAMES, in that speech which he made to both houses of Parliament upon the discovery of that divelish powder-treason-plot, observe, that *No other sect of Heretiques, not excepting Turke, Iew, nor Pagan, no, not even those of Calicute, who adore the Devill, did ever maintaine by the grounds of their religion, that it was lawfull, or rather meritorious (as the Romish Catholicks call it) to murther princes*

ces or people for quarrell of religion. And although particular men of all professions of religion have beene some theeves, some murtherers, some traitors, yet ever when they came to their end and just punishment, they confessed their fault to be in their nature, and not in their profession. These Romish Catholicks onely excepted. Preservations therefore, and deliverances from such mischievous persons are the best preservations and deliverances: most worthy to be remembred thoroughout all generations: that throughout all generations due praise may be given to God. If the horrible mischiefe intended by that powder-plot, if the neare approach of the time of accomplishing that plot before it was discovered: and if the manner of discovering the same bee well weighed, wee cannot but discerne that there was just and great cause for preserving both an annuall, and perpetuall memoriall thereof.

See the Discourse of discovering the powder-treason, in the works of King IAMES.

Though like publique memorials of all the judgements which God inflicteth on the enemies of the Church be not made: yet it behooveth particular Christians to take speciall notice of them, so farre as they come to their sight and hearing, and to make some private records of them to themselves: that thereby they may the rather bee provoked both to feare God, and also to trust in him.

Private memorials of Gods judgements.

Private means of keeping in memory Gods judgments, are such as these, frequent meditation on them, oft mentioning them in our praises to God, much conferring with others about them, declaring them to our posterity, writing them in private records of our owne, and other such like.

§. 68. *Of Governours observation of Gods former dealings.*

VII. * *Governors of Gods Church must especially be acquainted with Gods former dealings.* When God intended to make *Moses* a Governour over his people, he tells him that he is [a] *the God of Abraham, Isaac, and Iacob*, thereby putting him in mind what great things he had formerly done for those three Patriarchs and their children. [b] God implied as much in the charge which he gave to *Iosh̃ua*, of meditating in the booke of the law, wherein the great works of the Lord as well as lawes were regiſtred. [c] The like charge on the like ground was given to *Kings*. But moſt pertinent to this point is [d] *Moses* rehearſing to *Iosh̃ua* the conqueſts made of *Sihon* and *Og*. [e] Thus by Gods appointment *Nathan* putteth *David* in mind of the former works of God. The like did [f] *Azariah* to *Asa*; and [g] *Isaiah* to *Hezekiah*.

Governours over others being by ſuch meanes well inſtructed in the mind and power of God, and therby brought to feare God, and to truſt in him, have opportunity according to their calling to inſtruct and encourage others: ſo as the benefit which they reape thereby may prove a ſingular benefit to many others.

The application of this point, as it concernes Governours themſelves, to uſe all diligence in acquainting themſelves with Gods former works: eſpecially ſuch as concerne his Church, the preſervation of it, and the deſtruction of the enemies of it: ſo it concernes their Chaplens, and ſuch Miniſters as in any particular relation belong unto them, to rehearſe in their eares, and declare unto them the marvellous works that God hath done for ſuch as feare him, and reſt upon him.

* See §. 61.

[a] Exo 3.6.

[b] Ioſ. 1.6.

[c] Deut. 17. 18.

[d] ——— 3.21.

[e] 2 Sam. 7.9.

[f] 2 Chr. 15.2.

[g] 2 King 19.25

§. 69. *Of*

§. 69. *Of Gods avenging.*

VIII. * IT *is God that avengeth.* The Lord challengeth this as his owne prerogative. [a] *To me* (saith he) *belongeth vengeance.* [b] *Vengeance is mine.* Iustly therefore doth the *Psalmist* give this title to him, [c] *God of vengeances:* and by an [d] elegant figure thus doubles it, *O Lord God of vengeances, O God of vengeances.* So the *Prophet Nahum,* and that with somwhat more emphasis, [e] *God is jealous, and the Lord revengeth: the Lord revengeth, and is furious: the Lord will take vengeance of his adversaries.*

Gods absolute soveraignty, almighty power, infinite justice, incomprehensible wisdome, perfect hatred of sin, indulgent care over his Church, and other like divine properties give proofe hereof. For,

1. It is a part of supreme or absolute soveraignty to take vengeance of such as obstinately rebell against his will; and seek to do what mischiefe they can to his servants and Saints.

2. By so doing he gives evidence of his almighty power, whereby he is able to subdue his Churches enemies: and shewes how [f] *hard it is to kicke against the pricks.*

3. Iust revenge is as true an effect of justice, as due reward. [e] The Apostle therefore exemplifieth the righteous judgement of God in both.

4. His incomparable wisdome is manifested by ordering the evill plots and practices of wicked men so as they tend to the ruine of the contrivers of them. [g] *They are sunk down in the pit that they made: in the net that they hid is their foot taken.*

5. Execution of due vengeance of sinne is an apparent demonstration of his hatred of sinne.

6. By that vengeance which the Lord executeth on enemies of the Church, the Churches tranquillity and security is maintained, and Gods providence over her thereby manifested. On these premises it may well be concluded, that [h] *The*

* See §. 61. See also The *Plaister for the Plague,* on Num. 16. 45 § 21.

[a] Deut. 32. 35.
[b] Rom. 12. 19.
[c] Psal. 94. 1. אל נקמות
[d] συμπλοκὴ.
[e] Nah. 1. 2.

Gods properties manifested in destroying enemies.

[f] Act. 9. 5.

[e] Rom. 2. 5, &c.

[g] Psal 9. 15.

h Psal.9.16. Iudgment on enemies ministers comfort to Saints.

h *The Lord is knowne by judgement which he executeth.*

1. Great consolation hence ariseth to the Church of God. God is their Lord. What if their enemies be many, mighty, malicious, sedulous, yet are they under the power of him who is the Protectour of the Church. Their power, their wit, their breath is in his hands, to take away all as he will.

i Heb.13.6.

On this ground i *Wee may boldly say, The Lord is my helper: and I will not feare what man can doe unto mee.*

God to be praised for enemies destruction.
k Exo.15.6.
l 2 Sam.22.1, &c.
Gods executing vengeance terrour to wicked.

2. When we see judgement executed on the Churches enemies, we are to take notice of the principall agent therein, and to say, *This is the finger of the Lord:* and answerably to give him the glory thereof, as k *Moses*, l *David*, and others.

3. The terrour of the Churches enemies must needs be much aggravated by this, that God takes upon himselfe to execute vengeance. For, this Lord is an almighty, ever-living, just, and jealous God. His stroaks are heavy. There is no avoiding them, no enduring them. His vengeance is endlesse, and easelesse, mercilesse, and remedilesse. *It is a fearefull thing to fall into the hands of the living God, Hebr.* 10.31.

Deus justè vindicans tradit impios in concupiscentias aliorum nocere volentium, sua semper incommutabili æquitate servata. Aug. ad Simplic. l 2. Quæst.1.

Quest. How doth God revenge?

Answ. Sometimes by causing judgements to descend immediately from himselfe (as on Sodom, *Gen.*19.24.) and sometimes by giving men over to the desire of such as have a mind to worke mischiefe: but so as he alwayes keeps safe his owne immutable justice and equity.

§.70. *Of Gods vengeance extended to mans utter ruine.*

* See § 61.
a Gen.6.7.
b —19.24,25.
c Num.21.32.
d Ios.11.14.
e Nah.1.14.

IX. * *GOD may be provoked to the utter ruine of a people.* Instance a the *old world*, b *Sodom and Gomorrah*, the c *Amorites*, d *Canaanites*, and other nations utterly rooted out by *Israel*. As much is proved by these and such like phrases frequent in the *Prophets*, e *No more of their name*

name shalbe sowen, [f] *They shalbe destroyed from being a people,* [g] *They shalbe as the destruction of God in Sodom and Gomorrah.*

[f] Ier.48.42.
[g] Isa.13.19.

Quest. When was *Amalek* (of whom this utter desolation was here threatned) utterly destroyed?

Answ. This was not done at once: but, at severall times, by degrees. If *Saul* had faithfully executed [h] *the charge* of God, by him had this denunciation beene executed. But, yet then it was [i] in part performed: [k] afterwards more fully by *David.* For, after *Davids* time we read little of any of them.

[h] 1 Sam. 15.3.
[i] —14.48.
—15.7.8.
[k] —30.17.

Extremity of judgement is somtimes executed,

1. To give instance of Gods almighty power. For, [l] by utter ruinating of kingdomes and nations, he sheweth, that no power can stand against his almighty power.

[l] Psal 47.2.3.

2. To give proofe of the severity of his wrath: which, being kindled and not quickly quenched, burneth up whole nations.

3. To give demonstration of his patience in sparing such as stand: for, he that rooteth out some nations, can as easily root out others, one after another, as he did the *seven nations* before *Israel.*

Deut.7.1.

4. To give evidence of the intolerablenesse of mens impiety and iniquity. For, such severity of vengeance shewes that mens sinnes are growne to *a fulnesse*: so as the land *vomiteth them out.*

Gen.15.16.
Lev.18.25.

What need is there now that men take heed of adding sin to sin: and of aggravating sin by obstinacy, impudency, and other such like circumstances. Assuredly as sin is multiplied & aggravated, so shall judgement also; especially when multitudes run on headlong to sin. And if lighter judgements prevaile not, God will not cease till he have utterly ruinated them. This of old was threatned; this in former ages hath been executed. Now God stil remaineth to be the same God, as just, as jealous, as powerfull as ever he was. *With the froward he will shew himselfe froward.* To them that are unsatiable in sin, God will be implacable in wrath.

See *A Plaister for the Plague,* on Num. 16. 45.§.22.

Lev.26.18,32.

Psal.18.26.

§. 71. *Of Gods revenge in every place.*

*See §.61.

X. * THere is no place of safety from Gods revenge. [a] *Behold* (saith he) *I will send for many fishers, and they shall fish them, and after I will send for many hunters, and they shall hunt them from every mountaine and from every hill.* After that the King of *Babel* had destroyed the greater part of the Iewes in their owne country, and caried many of them captive into *Babylon*, a remnant of them continuing obstinately in their wicked courses, thought notwithstanding that in Egypt they might be safe; but even there also the hand of the Lord was stretched out against them, and destroyed them.

[a] Ier.16.16.

Ier.44.12.

Ier.23.23,24. *Am I a God at hand, saith the Lord, and not a God a farre off? Can any hide himself in secret places that I shall not see him? Do not I fill heaven and earth? Whither* then shall any *go from his Spirit, or whither shall he flee from his presence?* &c.

Psal.139.7, &c

The onely safe course, when Gods wrath is provoked, and the fire of his indignation flameth forth, is, not to fly from him, but to fall downe before him; as *David* did when he saw *the Angell that smote the people* with pestilence. God useth to spare such as at the apprehension of his displeasure humble themselves in his presence, when from every place under heaven he destroyeth such as impenitently persist in sinne.

2 Sam.24.17.

§. 72. *Of*

§. 72. *Of the interpretation of the fifteenth Verse.*

EXOD. XVII. XV.

And Moses built an altar, and called the name of it IEHOVAH-NISSI.

* IN this verse the *Memoriall* which *Moses* made of the fore-mentioned victory, is recorded. In memory thereof he is said to *build an altar*.

The proper use of altars was to offer sacrifices on them. The [a] notation of the originall word importeth as much. The frequent [b] charge to offer upon the altar: and the answerable[c] practice of Saints in offering sacrifices on altars do further prove as much. Yet also were they made for monuments, as is evident by [d] the apology which the *Reubenites, Gadites*, and *halfe tribe of Manasseh* made for the *Altar* which they built; whereby they deny that it was for *sacrifice*, and affirme that it was onely for *witnesse*. Both these ends and uses were here questionlesse intented by *Moses*. This word, [e] *he built*, sheweth that it was now newly made, and that upon occasion of the victory. The particular name given to it, importeth a *memoriall*. The kind of name implieth a *gratulation*, [f] which of old was testified by erecting altars, and offering sacrifices thereon.

This was thus done at this time because the *Tabernacle* was not yet erected, nor the *Priest-hood* setled on *Aaron* and his posterity.

The particular name here specified word for word is this, [g] *Iehovah my banner*.

[h] The root or primary word from whence the word translated *banner* commeth, signifieth to *lift up a banner*, or ensigne, or to *hold up a standard*. Now banners use to be erected in armies, that by the sight of them souldiers might know whether to come, or to go, or where to stand. In allusion

* See §. 1.

a זבח *Sacrificium.* מזבח *Altare.*

b Lev.9.7.

c Gen.8.20.

d Ios.22.26,27.

e יבן *ædificavit, extruxit.*

f Ios.8.31.

g יהוה נסי

h נסס *erexit vexillum* Isa.10.18. *Nam* נסה *significat erigere.*

allusion whereunto the preaching of the Gospell to the Gentiles whereby they were called into the Church, and there directed what to do, is resembled to the [i] *lifting up of a banner*, or *ensigne*.

[k] Banners use also to be set up on the walls or towers of cities that are taken by conquest, to shew that they are in the conquerors power.

Here this title banner hath relation to *Moses* his holding up his rod on the top of the hill, and that as a banner or standerd, as was before noted in the end of §. 25. And by this title sheweth that it was the Lord who caused the banner to be held up in the field, and to remaine steddy after the enemy was discomfited: that is, who afforded succour in the battel, and gave such succesſe, as like victorers they continued to hold up their banners. The LXX Greeke Translators of the Bible in that respect well expresse the meaning of the word, thus, *The Lord my refuge*: and S^t. *Hierom* thus, [m] *The Lord my rejoycing*, or *my lifting up*.

In this title *Moses* useth the first person and singular number, thus, [n] *my banner*, partly in relation to this fore-named particular act of holding up the rod (testifying hereby that it was not any vertue in the rod held up, or in his act of holding it up, whereby the victory was obtained: but meerely the succour and succesſe which the Lord gave) and partly in opposition to such as are out of the Church, and enemies thereto: so as, the Israel of God, the Church of God are compriſed under this particle, M Y: and thus the Church is under this first person brought in, saying, *The Lord MY banner*, not the banner of aliens and enemies.

[i] Isa. 11. 10. —13.2. —18.3.
[k] Ier.4.21. —51.12.

[l] Κυριος μυ καταφυγη.
[m] *Dominus exultatio mea, vel exaltatio mea.* יהוה נסי

Of

Of the title IEHOVAH.

THis title *Iehovah* was accounted by the Iewes themselves to be ineffable, not meet to be uttered: because it setteth out the incomprehensible, and unutterable essence of God. They therfore though in holy Scripture they find written & printed the letters & vowels of this name *Iehovah*, yet pronounce it not. But where they find [a] *Iehovah* expressed, they read *Adonai*, which is pointed with the same pricks, and also signifieth *Lord*. And where [b] *Iehovah* is joyned with *Adonai*, that *Adonai* might not be twice together pronounced, it is pointed with the pricks of *Elohim*, thus, *Iehovih*, and answerably they read it *Elohim*, which word signifieth *the mighty God*. To confirme this course of pronouncing *Iehovah* with other words, they alledge that the blasphemy for which the Moungrill of an *Egyptian* Father, and *Israelitish* mother was stoned to death, was an open pronouncing of that ineffable name *Iehovah*, in the proper letters and vowels thereof. This they gather out of this phrase, [c] *He pronounced that name, and cursed*: that is, by pronouncing that name, he cursed. What was *that name?* Even this ineffable name *Iehovah*. Yet further do the Iewes proceed in their seeming high esteeme of this name. For, where they compute their numbers, as the Græcians do by letters: [d] the first and [e] the last letters of this name *Iehovah*, make up that name [f] *Iah*, which is an abbreviation of *Iehovah*, and in effect importeth as much: and according to their ordinary computation maketh up the number of fifteene. [g] The first letter importeth ten, the latter [h] five. They in their numbring will not use those two letters together: but instead of the first, [i] a letter that signifieth nine, and [k] another instead of the latter, that signifieth six: as if we instead of *fifteene*, should name *nine-six*. It seemes that the Heathen had heard somthing of this excellent name: and thereupon named their god *Iupiter*, of יה and *Pater*; which to joyne both together, soundeth *Iapater*: and in another case *Iovem*, in relation

Nomen omnipotentis Dei quatuor literis Hebraicis scribitur, & apud Iudæos vocatur ineffabile. Hieron. Comment. in Ezek. 16.

a יהוה אלהים Adonai Elohim. Gen. 2.4.

b אדני יהוה Adonai Elohim. Gen 15.2.

יהוה אדני Elohim Adonai. Psal. 68.20

In priori exemplo Adonai præponitur Iehouæ In posteriori postponitur. In utroq; scribitur cum Chirick sub Vau, & pronunciatur Elohim.

c Lev. 24.11.

ויקב את־השם ויקלל

Et expressit, seu pronunciavit illud nomen: & maledixit.

ו Iod d
ה He e
יה f
Psal. 135.4.
ו Iod g
ה He h
ט Teth i
ו Vau k

relation to *Iehovah*. And this reason is rendred of the Iewes forbearing to pronounce *Iehovah*, that they might take away all occasion from the Heathen of imagining their god to be *Iehovah*. Howsoever, there was a savour of too much superstition in forbearing the sound, and letters of these high and excellent names *Iehovah*, and *Iah*: and their reasons produced beare not full weight at the ballance of the Sanctuary, the holy Scriptures: yet shall they be a witnesse and evidence against many Christians, who over lightly esteeme, and take in vaine this glorious aud fearefull name, *The Lord thy God*: which is directly a breach of the third commandement, to which a terrible penalty is annexed.

Deut.28.58. את־השם הנכבד והנורא חזק את יהוה אלהיך *Nomen illud gloriosissimum, & reverendissimum Iehovah Deum tuum.*

Not the Iewes onely, but also the LXX Greeke Translators of the Old Testament, were very tender in using this name *Iehovah*. They do not therefore translate according to the sound, and sillables, and letters of the Hebrew word: but according to the sense and meaning thereof: and so turne this Hebrew word *Iehovah*, by a word that signifieth [l] *LORD*: wherin the [m] *Pen-men* of the New Testament, *Apostles* and *Evangelists* imitated them.

[l] ὁ κύριος.
[m] Compare Psal.110.1. with Mat.22.44. And Ier.31.31, 32,33,34. with Heb.8.8,9, 10, 11.

In imitation hereof, those learned and judicious Divines, who by King IAMES his speciall command were appointed to translate anew the holy Scriptures into the English Tongue, very rarely use this word *Iehovah* in English: but turne it thus, *The Lord*. Yet, that the reader might know when this word *Lord* is put for *Iehovah*, they caused it to be printed in foure capitall letters, thus, LORD. So as, whensoever ye find LORD so printed, know *Iehovah* is there expressed in the originall, or at least *Iah*, which we have shewed to be an abbreviation of *Iehovah*. [n] *Adonai* is also a name given to God, and signifieth *Lord*: but it is not so proper to God as *Iehovah*: therefore though, when it is applied to God, it signifieth, and is translated *Lord*, yet is it not printed in foure capitall letters, as the words before mentioned, except when it is pointed with the same vowels that *Iehovah* is: and is put for *Iehovah*. So other names of God, translated *Lord*, and *God*. For, there are ten especiall

[n] Psal.136.3. ——97.5. Isa.1.24. Ios.3.11. Gen.18.27. Psal.2.4. ארני the LORD

names

names applied to God in sacred Scripture (as an ancient Father well skild in the Hebrew tongue hath set them down together.)

Ten Hebrew names of God. Hieron. in Epist. ad Marcel.

The first is יהוה *Iehovah:* which sets out, among other excellencies, the eternity and selfe-existency of God.

The second is יה *Iah*: which is a diminitive of *Iehovah*, and noteth out the selfe same things.

The third is אהיה אשר אהיה *Ehejeh asher Eheje I am that I am.* This title sheweth that God is as a circle which hath neither beginning nor end, but containeth all things within the circuit of it. It implieth Gods incomprehensiblenesse, immutability, and all-sufficiency.

The fourth is אל *El*, a strong God. This especially declareth the omnipotency of God.

Aquila translates אל ἰσχυρον. Trem. & Iun. *Deum fortem.*

The fift is אלהים *Elohim.*

The sixt is אלהי *Elohe.*

These two are the plurall number of אל *El, the strong God*: and as it, so they import the *omnipotency* of God. But yet further they imply another, and a deeper mystery, namely, the *Trinity of Persons.* For evidence thereof, either and both of these two last recited names, being applied to God, though they be of the plurall number, use to be joyned with words of the singular number. Witnesse the first clause of the Bible, ברא אלהים *Bara Elohim*, word for word, *Gods* created; that is, God the Father, God the Sonne, and God the Holy Ghost created. The word of the plurall number sets out the *Trinity of Persons.* The word of the singular number joyned with it, sets out the *Unity of the Deity* in the *Trinity of Persons.*

The seventh is שדי *Shaddai All-sufficient.* This title gives apparent evidence of Gods *All-sufficiency* in himselfe, and to all his creatures.

The eight is עליון *Elion, Altissimus, The most High.* This implyes the surpassing dignity, excellency, and high Soveraignty of God, which is over and above all.

The

Dominus exercituum, quod exercitus omnes pro arbitrio suo agit. Trem. & Iun. in Psal.24.

The ninth is יהוה צבאות *Tsebaoth* Lord of *Hosts*. That God which ordereth all armies at his owne pleasure, protecting such as are on his side, and giving them victory against all their enemies, and subduing and vanquishing all that are against him; so as this title sets out Gods protection of his Church against all her enemies.

אדון * *Basis.*

The tenth is אדני *Adonai* Lord. This is derived from a * word that signifieth a foundation, or the foot of a pillar: so as this title sheweth that that Lord who created all things, doth also sustaine and preserve them. It is a proofe therefore of his providence.

Iehovah Gods most proper name.

Of all these, *Iehovah* is the most proper name of God: and setteth out most excellencies in God. It is never in Scripture attributed to any but to God. Some of the other names of God are sometimes attributed to Angels, sometimes to men, as, [a] *Adonai*, and [b] *Elohim*. But *Iehovah* never.

[a] Gen.19.2. ——24.9.
[b] Psal.82.1. ——85.

Indeed a moderne [c] *Heretique* hath lately published the contrary: and giveth these instances following of the title *Iehovah* attributed to creatures.

[c] Vorstius de Deo. Disput.2. de Numin. Dei.§.19.

1. This text which we have in hand, (*Exo.*17.15.) where saith he, the altar is stiled *Iehovah*.

Answ. Iehovah simply in it selfe is not attributed to this Altar. But a compound word, *Iehovah-Nissi*, *Iehovah my banner*. He might to like purpose have alleadged the title which *Abraham* gave to the place where he was about to sacrifice *Isaac*, which is this, *Iehovah-jireh*, *Iehovah will provide*. And that title which *Gideon* gave to the Altar which he made to God, and called *Iehovah shalem*, *Iehovah peace*, that is, *Iehovah* is a God of peace: or, *Iehovah* will give, or, hath given peace. But, all these, and other like to these, are to no purpose for the point in question, there being a great difference betwixt a simple and compound name. Besides, these titles had not so much respect to the altars and place whereunto they were attributed, as to *Iehovah* himselfe: as the very phrases do imply. They were only memorials of *Iehovahs protection*, and *providence*, and

[d] יהוה יראה Gen.22.14.
[e] יהוה שלום Iudg.6.24.

peace.

peace. Who can imagine otherwise, but that these phrases, *Iehovah is my banner, Iehovah will provide, Iehovah is peace*, have respect to *Iehovah* himselfe.

2. A second instance which he giveth of a creature to which the name *Iehovah* is attributed, is the Arke of the Covenant. For proofe whereof he alledgeth *Psal.* 24. 7,8. & 47. 5.

Answ. In neither of those places quoted, no nor in either of the Psalms mentioned, is any mention or iutimation of the *Arke*. Both the *Psalmes* are typicall, and propheſie of Christ, and his joyfull comming. So as the title *Iehovah* in both those places is attributed to *Iesus Christ*, true God, true *Iehovah*.

3. The third and last instance, is of Angels, who, he saith, are stiled *Iehovah*. And thereof giveth these proofes, *Gen.* 16.13. & 18, 13, 20,22. & 19.17. & *Exo.* 3.4. & *Iudg.* 13. 22,23.

Anſ. For, *Gen.* 19. 17. *Iehovah* is not there mentioned at all. For the other places, if they be well marked, it wilbe found that they all speake of the *Angell* of the *Covenant*, *Christ Iesus*.

Thus then it remaineth true that *Iehovah* is a title proper to God alone, *Father*, *Sonne*, and *Holy Ghost*. This one word cõsisting of three sillables especialy such three sillables as they are, set out the *unity* of the *Deity* in the *Trinity* of *Persons*.

The three syllables containe the notes of all times. The [f] first the *time to come*. The [g] second the *time present*. The [h] third the *time past*. Thus this title given to Christ, [i] *which is, and which was, and which is to come*, is an expresse interpretation of *Iehovah*.

It consisteth onely of [k] letters of rest (as the Hebrewes call them) to shew that there is no rest till we come to *Iehovah*: and that in him we may safely and securely rest.

It is observable that *Iehovah* is not mentioned till God had finished all his works, and rested. Then immediately is it expressed. Namely, in *Gen.* 2. 4. That is the first place wherein *Iehovah* is expressed.

The excellencies of this title Iehovah.

f י Ie
g ה Ho
h ו ה Vah
i ὁ ὢν, καὶ ὁ ἦν, καὶ ὁ ἐρχόμενος. Rev. 1.4.
k *Literæ quiescentes.*

It

It is ever simply used. It never hath any [l] demonstrative note before it; as *This Iehovah, that Iehovah*: nor any [m] affixe or pronounne after it (which in English goeth before) as *my Iehovah, thy Iehovah, his Iehovah*: nor is it used in *government, as *Iehovah of Israel, Iehovah of the Iewes, Iehovah of the Gentiles.* If at any time it have relation to any peculiar persons, another title is added to it, thus, [a] *Iehovah the God of your fathers.* Nor is it declined: nor hath it the plurall number: as other names of God.

We heard before that Iehovah sets out Gods *eternity* and *selfe-existency.*

1. His *eternity*, in that it containes all times, *future, present*, and *past.* In relation hereunto saith the Prophet, [n] *Thy* name is *from everlasting*, or *for ever.*

2. *Iehovah* sets out also Gods *selfe-existency.* For, it commeth from a [o] root that signifieth *to be.* And where God had declared this to be his name, [p] *I am that I am*, and againe, *I am* (which phrases do apparently imply his *being* of himselfe: from whom all others receive their being, and are preserved) these are interpretations of *Iehovah.* And thereupon having thus expresly set out the meaning thereof, he addeth in the [q] next verse, *Iehovah the God of your Fathers hath sent*, &c. As if more distinctly he had said, whereas I thus stiled my selfe, *I am that I am*: and, *I am*: know that it is I *Iehovah*, that, *Am that I am.* And this, *I am that I am*, and, *I am*, sets out the meaning of my name *Iehovah.*

3. *Iehovah* declares the *immutability* of God. For, it containes all times; Now, to *have beene*, without limitation of any beginning, *to be*, namely the same in all times, *to be to come*, without any intimation of any end, must needs imply an immutability. This interpretation of the name *Iehovah* (*I am that I am*) gives further demonstration of this property (*Immutability*) to be comprised under it. Therefore God himself thus saith in regard of this his name, *I am Iehovah, I change not.*

4. *Iehovah* implies his *Fidelity.* For, where there is immutability

[l] Vt ה He Demonstrativa.
[m] Vt pronomina נו. ך.
* In regimine.
[a] יהוה אלהי אבתיכם Exo.3.15.
[n] מעולם שמך Isa.63.16.
[o] הוה or היה
[p] אהיה אשר אהיה Exo.3.14.
[q] Exo.3.15.
Mal.3.6.

immutability of essence, there must needs be stability in word. God himselfe declares that thus much is intended by this name. For, where he saith, *By my name Iehovah was I not knowne to them*, he meaneth, that though he made many promises to them, especially concerning their possession of *Canaan*, yet did he not shew himselfe to be *Iehovah*, an accomplisher of his promises. That he reserved to future Generations. And even then when he spake this, he began to bring them out of bondage into Canaan, therefore he saith, when he sent *Moses* to them, *Iehovah the God of your fathers hath sent*, &c. that is, that God which made such and such promises, will now shew himselfe *Iehovah*, an accomplisher of his promises: therefore he hath sent to bring you out of *Egypt*. This is evident by this which God himselfe saith, [c] *I am Iehovah, and I will bring you out from under the burdens of the Egyptians*. They have little skill in the Hebrew text, who imagine that the name *Iehovah* was not knowne before God here spake to *Moses*. [d] Immediately after the first *Sabbath* in Paradise, when God had finished all his workes, frequent mention is made of *Iehovah*, and that in *Abrahams, Isaacs, and Iacobs* dayes. So as in the place where God saith, *By my name Iehovah was I not knowne to them*, not the name it selfe, but the forementioned sense and meaning thereof must needs bee meant.

[b] Exo.6.3. Vide Trem. & Iunij annot. in hunc.loc.

[c] Exo.6.6.

[d] Gen.2.4.

Other divine excellencies might be produced out of this name *Iehovah*, but these are sufficient to shew the equity of that which the Law thus expressely requireth, *Thou shalt feare this glorious and fearefull name IEHOVAH thy God.*

Deut.28.58.

§. 73. *Of the resolution and instructions of the fifteenth Verse.*

THE Summe of this Verse is, *A thankefull memoriall of a memorable victory.*

More particularly we may note,

1. The *Person* that makes the Memoriall, *Moses.*
2. The *Kinde* of Memoriall.

This latter is expressed

1. By a monument made, *He built an altar.*
2. By a name given to it, *And called the name of it Iehovah-Nissi.*

Moses

1. The *Person* (*Moses*, of whom before) was the Prince and chiefe Governour of the people at that time, whence I collect, that,

I. *Chiefe Governours ought to take chiefe care for publique acts of piety.*

built an altar

2. The *Altar* here built was for an eucharisticall or gratulatory sacrifice, which was a publique testimony of publique and solemne thanks. Whence I observe, that,

II. *Publique praise is to be given to God for publique deliverances.*

and called the name of it

3. The giving a name to this Altar, shewes that he would have it remaine as a memoriall. Whence I inferre, that,

III. *Memorials of Gods mercies are to be made.*

Iehovah-Nissi.

4. The particular name (*Iehovah-Nissi*) hath reference to *Moses* holding up his hands, with the Rod of God therein, as a banner. Whereby he sheweth his acknowledgement of the Lord to be the giver of that victory. Whence I may conclude, that,

IIII. *The glory of deliverances is to be ascribed to God.*

§. 74. *Of*

§. 74. *Of the care which Governours must have of publique pietie.*

I. * *Chiefe Governours are to take chiefe care for publique acts of piety.* [a] God himselfe beareth witnesse to *Abrahams* care herein. [b] It was also a charge which God expresly gave to *Iacob*: whereof he tooke especiall care. Where we read of altars built to worship God, we shall find them erected by chiefe Governours: such as [c] *Noah*, [d] *Abraham*, [e] *Isaac*, [f] *Iacob*, and others, who in their life time were of highest authority in the Church of God. So other acts of piety were ordered by them under God. [g] *Moses* ordered all the duties of piety in the wildernesse. *David* in time of [h] warre and [i] famine *sought the Lord*: and [k] in time of plague built an altar to pacifie Gods wrath. Yea he [l] brought the *Arke* to a resting place: [m] appointed the orders and offices of *Priests* and *Levites*, and [n] made the patterne of the *Temple*. *Salomon* his sonne [o] built the *Temple*, [p] made all the holy *vessels* appertaining therto, and [q] *dedicated* the same. *Asa* [r] reformed religion, and [s] entred himself with his people into a covenant with God. *Iehosaphat* [t] sent *Levites* into his cities to teach the people: and in fear of danger [u] proclaimed a fast. [x] *Ioash* tooke order for repairing the Temple. [y] *Hezekiah*, [z] *Iosiah*, aad [a] *Nehemiah* purged corruptions crept into the Church, redressed abuses, and [b] caused the holy feasts of the Lord to be observed. Thus Christian Emperours, Kings, and other supreme Governours in their dominions, have accounted it a duty belonging unto them to take care of the Church of Christ, and to appoint orders for matters of religion and piety. *Constantine* the Great, who was the first Christian Emperour, being established in his royall government, [c] made lawes for the peace of Christians, and a free profession of their religion, and worshipping of the Lord Iesus Christ. [d] He rooted out idolatry every where: and [e] opposed himselfe against the errours and heresies that had crept into the Church. [f] He convocated the first

* See §. 73.
[a] Gen. 18. 19.
[b] — 35. 1, &c.
[c] — 8. 20.
[d] — 12 8.
[e] — 26. 25.
[f] — 33. 20.
[g] Exo. 35. 1, &c
[h] 2 Sam. 5. 19.
[i] — 21. 1.
[k] — 24. 25.
[l] — 6. 17.
[m] 1 Chro. 23. & 24. & 25. & 26
[n] 1 Chro. 28. 11.
[o] 2 Chro. 3. 1.
[p] — 4. 1, &c.
[q] — 6. 1, &c.
[r] 2 Chro. 14. 3, &c.
[s] — 15. 12.
[t] — 17. 7.
[u] — 20. 3.
[x] — 24. 5.
[y] — 29. 3, &c.
[z] — 34. 3, &c.
[a] Neh. 13. 8, 9.
[b] 2 Chro. 30. 1. — 35. 1. Neh. 8. 9, 16.

[c] Euseb. de vitâ Constant. l 2.
[d] Ibid.
[e] Ibid. l 3.
[f] Ibid. l. 3.

first generall Councill at *Nice*, and sate President therein. [g] He built and adorned many Churches. [h] He wrote sundry letters to Bishops time after time, for well ordering matters of piety and Church-affaires. [i] He promoted sundry Bishops to their places. [k] He was carefull to see the Lords Day sanctified. [l] He caused piety to be observed, and God to be worshipped in his armies. He procured the holy Scripture to be dispersed every where. In fine, he maketh this profession of himselfe. [m] *I acknowledge that this end, above all others, is to be set before me, that in the holy company of the Catholique Church, one faith, sincere charity, and an uniform worship towards almighty God, be preserved.* Much also might be declared of *Theodosius*, and other ancient Christian Emperours care about matters of piety. They made many edicts and lawes thereabouts. [n] An ancient Bishop of Rome thus writes to *Theodosius*: *The care of your Clemency will suffer nothing in the Catholique Church to be tumultuous, nothing factious.* Yea [o] the same Bishop saith, that, *It behoveth a Christian Prince to be carefull for the integrity of the Catholique faith.* I would the latter Popes of Rome had beene, and still were of that opinion. If they were, they would not usurpe such authority as they have done, and still do over Christian Princes, to the disturbance of their States. But to come to our owne time and country. King *Henry* 8. put downe the Popes Authority, and began a reformation of Religion. *Edward* 6. perfected that reformation. Queene *Elizabeth* restored it. King *Iames* and King *Charles* continued it. Thus by the divine providence this title *Defender of the Faith*, is most justly put into our Kings stile.

To this end, namely to defend the faith, maintaine religion, and advance piety, hath God given them that supreme authority which they have, to be in all causes temporall and ecclesiasticall over all persons, in their dominions under Christ supreme Governours. [p] He hath set them *on his throne*, and given them his owne title. For, he saith of them, [q] *Ye are Gods, children of the most high.* And to shew that their authority is not onely for State-policy, but also for Church-

[g] Ibid.
[h] Ibid.
[i] Ibid l.4.
[k] Ibid.
[l] Ibid.

[m] *Hunc mihi præ omnibus finem præpositum esse debere judicavi, ut in sanctissima Ecclesiæ Catholicæ multitudine, una fides, sincera charitas, & consentiens erga Deum omnipotentem religionis cultus conservetur.* Euseb de vit. Constant. l.3.

[n] *Solicitudo clementiæ tuæ in Catholicâ Ecclesiâ nihil impacatum, nihil vult esse diversum.* Leo Papa ad Theodos. Epist.12.

[o] *Pro integritate fidei Catholicæ Christianissimum Principem oportet esse sollicitum.* Idem, Epist.10

[p] 2 Chro.9.8.

[q] Psal.82.6.

Church-piety, they are ſtiled [f] *Nurſing Fathers* of the Church; and they are made *keepers of both tables.* Thus both their power and their place require of chiefe Governours an eſpeciall care of publique piety: whereby they ſhall give evidence of their owne pious intention and affection: and alſo draw on others under their government to be like minded.

[f] Iſa.49.23.

* As this putteth Magiſtrates themſelves in mind of their duty, ſo it teacheth ſubjects to pray for them, that they may do what by vertue of their place they are bound to do, and by their obedience to ſuch pious orders as their pious Governours preſcribe, to encourage them in their pious care.

* See § 40. See alſo *Dearths Death* on 2 Sam.21.1. §.15.

§.75. *Of giving publique praiſe for publique deliverances.*

II. * *Publique praiſe is to be given to God for publique deliverances.* Such was the praiſe that for the publique deliverance from *Pharaohs* tyranny, was given by *Moſes.* For, it is ſaid, that *Moſes, and the children of Iſrael, and Miriam, and all the women,* ſang praiſe unto the Lord. The women came out *with timbrels and dances, and anſwered the men:* ſo as it was moſt publique. [b] Such was *Deborahs* and *Baraks* kind of praiſing God: and [c] *Iehoſaphats* after his deliverance from the *Moabites, Ammonites,* and *Inhabitants of Mount Seir.* Such are many of *Davids* Pſalmes. The phraſes of praiſing God [d] *in the middeſt of the congregation:* [e] *in congregations;* [f] *in the great congregation, among much people:* [g] *in the preſence of all Gods people: in the courts of the Lords houſe: in the middeſt of Ieruſalem.*

* See §.71.
a Exo.15.1,20, 21.
b Iudg.5.1,&c.
c 2 Chro.20 26
d Pſal.22. 22.
e —26.12.
f —35.18.
g —116.18,19.

By this kind of praiſe God himſelfe is more glorified, our owne hearts are more quickned, and others are incited to imitate us.

They who content themſelves for publique bleſſings with an inward ejaculation of the heart, or with ſecret praiſe in a ſecret place betwixt God and themſelves, or with

private praise in a family, or among some private friends, though what they do in this manner they do well, yet come short of that which they ought to do.

O let our hearts be filled with such zeale towards God, as to take the occasions which by the divine providence are offered us of setting out Gods praises in the most solemne, and publique manner that we can. Thus shall we shew that we can distinguish betwixt Gods blessings, and in some measure carie our selves answerably to him: that, as he blesseth us not only with private but also with publique blessings, so we will praise him, not only privately, but also publikely. Of publique praise, see more in *The Saints sacrifice*, on *Psal.*116. §91,114, 116. Of directions for solemne praise, see *The whole Armour of God*, on *Eph.*6.18.§.73.

§.76. *Of memorials of Gods mercies.*

*See §.73.

III.* *Memorials of Gods mercies are to be made.* Besides the names [a] before noted for memorials of Gods judgments (which import also his mercies towards his people as well as judgements on their enemies) there are many others which directly point at his mercies. As many [b] names given to children, which the Lord, as an especiall blessing gave to his Saints: and [c] other names, which as memorials of speciall favours God gave to men and women: and [d] names also of places, which were given as signes and evidences of more then ordinary benefits conferred on Gods people: and other visible monuments of memorable mercies, as, [e] *The pot of Mannah*, [f] *the stones* which were set in the midest of *Iordan*, and in that place where the *Israelites* (having passed thorow *Iordan*) encamped: [g] *The booths* which were appointed every yeare to be made. [h] *Freedome of servants* in the yeare of *Iubile*: and sundry other like to these: yea, all the Sacraments instituted in the Church.

a §.65.
b Gen.4.25. —5.29. —17.19.
c —17.5,15. —32.28.
d —16.14. —32.2. 2 Chro.20.26.
e Exo.16 32,33
f Ios 4.9,20.
g Lev.23.42.
h 25.54,55.

By such memorials the memory of Gods mercies is kept fresh: thereby men are the more, and oftner provoked to praise God for them. Yea, thus Gods mercies manifested in

in one age are propagated to many ages: whereby many ages have matter of praising God ministred unto them: yea and of believing in God, and of hoping for like mercies from him. For, God is *the Lord that changeth not.* Mal.3.6. These memorials therefore giving evidence of what God hath beene able and willing to do, they give cause to hope for like mercies on like occasions. So as such memorials are honourable to God, and profitable to present and future ages.

Take notice herof O ye Saints, to whom the Lord vouchsafeth such mercies as are worthy to be had in everlasting remembrance: let them not slip out of your minds. Where publique memorials of them are wanting let private Christians make the best private memorials of them that they can.

§.77. *Of ascribing the glory of deliverances to God.*

IIII. * *THe glory of deliverances is to be ascribed to God.* [a] The *altar* which *Iacob* built, and the name which he gave to it implied as much as the *altar* which *Moses* here built, and the name which he gave to it. For, God having delivered him as from many other dangers, so in particular from that revenge which his brother *Esau* intended against him, [b] he nameth the altar which he built *El-Elohe-Israel, the God, the God of Israel.* Yea [c] God himselfe commanded *Iacob* for this very end to build an altar to him: which he did, and [d] called the name of the place *El Bethel, the God of the house of God.* The name which *Abraham* gave to the mount, where *Isaac* (being bound upon the altar to be sacrificed) was delivered, tended to the same end, even to testifie that God was the deliverer. The name was this, [e] *Iehovah-jireh, The Lord will see.* So did [f] this name, *Beer lahai-roi, The well of him that liveth and seeth me,* which *Hagar* gave to that well of water which the Angell shewed her when she and her sonne was ready to perish for want of water: and that which [g] *Iacob* gave to the place where he prevailed

* See §.71.
[a] Gen.33.20.
[b] Gen.33.20. אל אלהי ישראל
[c] Gen.35.1.
[d] אל בית־אל
[e] Gen.22.14. יהוה יראה
[f] Gen.16.14. באר לחי ראי
[g] Gen.32.30.

vailed with the Angell, which was *Peniel, The face of God.* For, of that name he rendreth this reason, *I have seene God face to face, and my life is preserved.* Many other such titles are noted in Scripture, wherein the name of *God* is expressed, to shew that they ascribed their deliverances to God. But more expresly is this proved by those hymnes which after deliverances were penned, wherein God is acknowledged to have given deliverance, as those which [h] *Moses*, [i] *Deborah*, [k] *David*, [l] *Hezekiah*, and others set forth. To shew that these patterns are a president for others. We have expresse precepts to enforce the same. Where *David* reckoned up many deliverances which God gave to his people, he inferreth these exhortations, [m] *Sing unto the Lord all the earth; shew forth from day to day his salvation. Give unto the Lord, ye kindreds of the people, give unto the Lord glory and strength.* And againe, [n] *Ascribe ye strength unto the Lord*: that is, acknowledge that that strength which you have to withstand and overcome your enemies is given you of God, and give him the glory of it.

[h] Exo.15.1.
[i] Iudg.5.1.
[k] 2 Sam.22.1.
[l] Isa.38.9.

[m] 1 Chro.16.23,28.

[n] Psal.68.34. *Exitus bellorum ex Dei pendere judicio docet* Aug.de Civ. Dei.lib.5.cap.22.

Whatsoever the meanes be that are used by men, it is *God that giveth deliverances, Psal.*18.50. He weakneth the power of enemies, he infatuateth their counsels, he disappointeth their plots; He gives wisdome, strength, courage, and successe to his people. It is therefore most just and equall, and that which is but due, that the glory of that which God giveth be given to him.

See *The Saints Sacrifice*, on Psal.116.§.78. See also in *The Whole Armour of God*, on Eph. 6.18. Treat.3. Part.2.§ 59, &c.

Kingdomes and Nations, Kings and Generals, Cities, and other Societies, Souldiers, and all sorts of people, yea private and particular persons, all and every of you take you notice of the deliverances you have from enemies, and from other dangers and damages; take notice withall of the author and giver of them; answerably let your hearts be so affected therewith, that you may be provoked to give the glory to whom it is due. You have the profit and benefit of deliverances: shall not he that giveth them, have the praise and glory of them? As *Iehovah* was in the title of the *memoriall* here made by *Moses*, so let the Lord be in your mind, and in your

your tongue, so oft as you have occasion to think or speak of the deliverances which God giveth you: that as he here saith, *The Lord my banner*, so you may say, *The Lord my rocke, and my fortresse, and my deliverer*, &c. Psal. 18.2.

§. 78. *Of the mind and method of the sixteenth Verse.*

EXOD. XVII. XVI.

bo
For he said, Because the Lord hath sworne that the Lord will have warre with Amalek from generation to generation.

THis verse may be taken as a reason of that which went before, as the causall particle, FOR, prefixed before it by our English and sundry other Translators, sheweth. The reason is taken from Gods implacable wrath against *Amalek*. Because God was inalterably resolved utterly to destroy *Amalek*, therefore was there a memoriall of this first beginning to subdue them: that by this memoriall succeeding ages might be encouraged to war against *Amalek*, as occasion should be offered, in assurance of victory. The Hebrew hath an ordinary *copulative* particle [a] *AND, and he said*; But that *copulative* is oft used for a *causall* conjunction. Besides, there is a proper *causall* conjunction in the beginning of the next clause, [b] BECAVSE. This must needs have reference to that which goeth before; as if he had said, *A memoriall of this victory is made, because the Lord is resolved to destroy Amalek.*

a ויאמר

b כי

The phrase whereby Gods resolution is expressed, word for word is this, *The hand upon the throne of the Lord.* Or, *The Lords hand upon the throne.* This is a forme, or a rite of swearing. As among us, for ordinary persons to lay their hand upon a booke: for noble men, to lay their hand upon their breast; for a King, to lay his hand upon his Throne. Sometimes the *lifting up of the hand* implieth an oath, as where *Abraham* saith, *I have lift up my hand to the Lord.* Thus

יד־על כס יה
Manus super solium Domini. Or, *Manum super solium Dominus.*

Gen.14.22.

Thus the Lord expresseth his oath, [e] *I have lift up my hand to heaven*: and here, as spoken of a King it is said, *The Lords hand upon the throne.* The word translated [f] *VPON*, doth oft signifie AGAINST (as where it is said, [g] *They tooke counsell together* against *the Lord, and* against *his annointed*) Hereupon [h] some apply this phrase to *Amalek*, as if the name *Amalek* being supplied, it were thus read, *Because the hand* of Amalek is *against the throne of the Lord, the Lord will have warre with Amalek*, &c. Thus they make the former part of this verse a reason of the latter. This is a good congruous sense, and true in the substance of it: but not altogether so agreeable to the Hebrew words as the other, of Gods oath.

Ob. The name of the Lord is twice expressed thus, *The Lord hath sworne that the Lord*, &c.

Answ. That is an Hebrew phrase oft used, and that to set forth the distinction of persons: as where it is said, *The Lord rained from the Lord*, (*Gen.* 19.24) that is, God the Sonne rained from God the Father. The primitive Church was so confident in this exposition of that text, as they pronounced *anathema* against such as tooke it otherwise. Among other *anathemaes* annexed to the *Nicene* Creed, this is one; *If any doth not take this, THE LORD rained FROM THE LORD, of the Father and the Sonne, but saith that the same rained from himselfe, let him be anathema.*

The matter or thing sworne is thus expressed, [k] *War shall be to the Lord with Amalek.* The sense whereof is well given in this English phrase, *The Lord shall have warre with Amalek.* The *Lord* is said to do that which by his appointment and direction his people did. The warre here mentioned was an effect of an irreconciliable enmity, and a meanes of that which was before mentioned, *an utter putting out of the remembrance of Amalek*: which, because it was not at once done, but by degrees, time after time, he addeth this phrase, [m] *from generation to generation*, even till they should be utterly destroyed.

In Summe, this verse setteth out *Gods irreconciliable enmity*

[e] Deut.32.40.

[f] על

[g] Psal.2.2. על-יהוה ועל משיחו

[h] *Quia manus* Hamaleki fuit *contra solium Iah, bellum Iehovæ in Hamalekum*, &c. Iun.

Si quis illud, Pluit Dominus à Domino, non de Patre & Filio accipit sed eundem à seipso de pluisse dicit, anathema sit. Socrat. Hist. Eccles. l.2.c.3.

[k] מלחמה ליהוה בעמלק

Vers. 14.

[m] מדר דר

enmity against malicious enemies of his Church.

Here note { 1. The inference. *For said he, because.*
2. The Substance.

In the Substance we have,

1. The *Persons* betwixt whom the enmity is { *The Lord.* / *Amalek.*

2. The Manner of { *Expressing* / *Executing* } that enmity.

It is expressed by a forme of oath, *The Lord hath sworne.*

In the execution thereof is set downe

1. The instrumentall means thereof, *warre.*

2. The continuance therein, *from generation to generation.*

The particulars afford six usefull instructions.

I. *What God reveales to be inviolably determined must by man be heedfully remembred.* Because God had sworne to extirpate *Amalek*, *Moses* makes a memoriall thereof. 1. The Inference.

II. *Mans wickednesse forceth God to sweare vengeance.* For, so much doth this metaphor of Gods laying his hand upon his Throne import. 2. The manner of expressing Gods enmity.

III. *God undertakes his Churches quarrell.* For it is said, The LORD will have warre. 3. One of the parties betwixt whom the enmity is.

IIII. *They are malicious and implacable enemies against whom Gods wrath is implacable.* Such were they, who are comprised under this word *Amalek.* 4. The other party.

V. *Warre is a means of utter ruine.* For, to put out the remembrance of *Amalek*, *warre* is here threatned. 5. The means of executing vengeance.

VI. *Divine vengeance may continue age after age.* For, here warre is threatned to continue *from generation to generation.* 6. The continuance.

§. 79. *Of*

§. 79. *Of remembring Gods unalterable resolution.*

* See §.76.

I. * *What God reveales to be inviolably determined must by man be heedfully remembred.* The Lord having caused his servant *Iohn* to reveale things which [a] *must* in future times *come to passe*, to shew that men ought to be carefull in remembring them, he pronounceth him *blessed that readeth and heareth that propheſie.*

[a] Rev.1.1,3.

The Lord that determineth all things to fall out according to the counsell of his owne will, determineth also means for accomplishing the same. Now, by a heedfull remembrance of the things determined being by God revealed, as in time we observe meanes for executing that which we know to be determined, we may be instruments in accomplishing the good pleasure of the Lord: which we can not so well do, if the thing it selfe be out of mind and memory. For this very end were there memorials of this purpose of God against *Amalek*, that by remembrance of that purpose, as occasions in time to come were offered, they might do what in them lay to root out *Amalek*.

It behooveth us on this ground well to observe what parts of Gods irreversible counsell are now under the Gospell revealed: and to keepe them well in memory. To instance this in some particulars, these following are as inviolably set downe, as this of *Amalek*.

[b] 2 Thess.2. 8.

1. [b] The *destruction* of that great *adversary* of the Christian Church, *Antichrist*, *whom the Lord shall consume*. And

[c] Rev.17.26,27

[c] there are certaine Kings *into whose heart God hath put to fulfill his will*, which is, *to hate the whore, to make her desolate and naked, and to eat her flesh, and to burne her with fire.*

[d] Rom.11,25.26

2. The *calling of the Iewes*. For, beside the many propheſies of those ancient Prophets that were before Christ, [d] Saint *Paul* expresly revealeth the determined counsell of God concerning this point, whereof he would not have Christians to be ignorant.

[e] Rom. 11. 25.

3. A bringing in of [e] a *fulneſſe of the Gentiles*: at which time

time the many differences which are now betwixt Christian Churches, shalbe taken away: and a farre better union betwixt nations even in matters of religion established.

Among other meanes of remembring these, whereof [f] before, we ought oft to call upon God for the accomplishment of them, and that becauſe they are absolutely promised.

[f] §.66.

§. 80. *Of Gods swearing vengeance.*

11. * *Mans wickednesse forceth God to sweare vengeance.* Hereunto [a] the *Israelites* in the wildernesse provoked God: and [b] the house of *Elie*: and [c] *Ieconiah*: and [d] *Zedekiah*: and [e] the *ten Tribes* that revolted from the house of *David*: and [f] the *children of Iudah* while they lived in their land, and [g] after they were gone into *Egypt*: and [h] the *Egyptians*: and [i] the *Moabites* and *Ammonites*: and [k] the *Assyrians* and *Babylonians*: and sundry other as well as these *Amalakites* mentioned in this text.

What may be the reason that the Lord should sweare? Is it not enough for him to threaten? Surely in regard of himselfe, and his owne divine properties it is enough. God doth not sweare, becauſe he needs credit. Every word of God is true and faithfull: and it is as an oth. For, God is not faithfull by reason of his oth, but by reason of God, his oth is true and stable. For, he is able to make good every word that cometh out of his mouth; al in heaven and earth cannot hinder the execution therof: and in this kind when by his word his truth is engaged, he wil without failing do what he is able to do. The reason therefore of Gods oath resteth on man, who is prone to make sleight account of Gods word, who hath a stiffe necke, an hard heart, an obstinate spirit. Wherefore to terrifie him the more, the Lord by oath bindeth himself to take vengeance. As on the contrary, Becauſe we are wont to believe more stedfastly that which is confirmed by an oath, that our faith should not waver, God is said to sweare. So as the Lord in tender respect to the weakneſse of his children, who by

* See §.76.
[a] Psal.95.11. Num.14.21, &c
[b] 1 Sam.3.14.
[c] Ier.22.24.
[d] Ezek.17.16.
[e] Am 6.8.
[f] Ezek.5 11.
[g] Ier.44 26.
[h] —46.18.
[i] Zeph.2.9.
[k] Isa.14.24.

Non ideò Deus jurat, quod fide credentis indigeat, &c. Deus cum loqnitur fidelis est: cujus sermo sacramentum est. Non enim propter sacramentum fidelis omnipotens Deus: sed propter Deum etiam fidele sacramentum est Amb. de Cain & Abel. l. 1 c. 10.

Quia illud verius solemus credere quod jure jurando firmatur, ne nostra claudicet fides, jurare describitur Deus. Amb. loc. citat.

by reason of the flesh in them, are prone to make question of Gods promises, doth bind them with his oath, (as he did to [l] *Noah*, to [m] *Abraham*, to the [n] other *Patriarchs*, to [o] *David*, and to other Saints) so by reason of the wickeds incredulous disposition, God binds his threatnings with his oath.

[l] Isa 54.9.
[m] Gen.22 16.
[n] Exo 13.5.
[o] Psal 89.3.

Mans slownes to beleeve.

Si hominibus affirmantibus se vera dicere, etiamsi non addanti sermoni juramentum, credere solemus, quis adeò furiosus esse potest, ut non credat Conditori omnium rerum, præsertim iuramento interposito. Theodor Dialog.1.

1. This gives evidence of the corruption of nature, which is so possessed with infidelity, as more then ordinary means must be used to worke our hearts to give credit to that which ought upon the least intimation to be with all reverence believed. God is the *Lord God of truth*, (*Psal.*31.5.) *He can not lie*, (*Tit.*1.2.) *It is impossible that he should*, *Heb.* 6.18 His bare word is more then all other arguments or inducements whatsoever can be used to worke faith. Yet is it by corrupt man little regarded. If we use to believe men, when they avouch that they tell truth, who can be so mad, as not to believe the Maker of all things? especially when he interposeth his oath? O the infidelity of mans heart to God ward! Must God be put to his oath, and forced to sweare? What matter of humiliation doth this minister unto us?

Gods oath for vengeance, terrour.

Quibus juravi in irâ meâ. Magnus terror. Aug. Enar. in Psal. 94.

2. Much terrour must this needs minister to such as provoke God thus to ratifie vengeance against them. There can bee no hope for such to escape. For, by an oath he that sweares binds himselfe to that which he sweares to doe. The bonds of an oath are such as these.

Bonds of an oath.

1. A calling of one to *witnesse* for that which is spoken. Instance this forme of oath used by the Apostle, [f] *I call God for a record upon my soule.*

[f] 2 Cor.1.23.

2. An appointing of one to be a *Judge* of what is said, which this phrase, [t] *before God I lie not*, importeth.

[t] Gal.1.20.

3. A making of one to be an avenger, if that which is sworne be not so. So did she that thus swore, [u] *The Lord do so to me, and more also, if ought but death part thee and me.*

[u] Ruth.1.17.

4. A *pawning* of somthing for the truth of that which

is

is ſworne. Hee pawned the life of his Soveraigne, who thus ſwore, [x] *By the life of Pharaoh ye ſhall not goe hence*, &c.

5. An *imprecating* of ſome evill to ones ſelfe, if it be not as he ſweares: as [y] that forme of oath which by the law is preſcribed to a woman ſuſpected of uncleaneneſſe.

By all theſe bonds doth God in his oath binde himſelfe. For, [z] *Having no greater to ſweare by*, makes himſelfe witneſſe, judge, and avenger of what he ſweareth. [a] *He ſwore by himſelfe.* The things alſo which he pawnes are moſt precious to him, as, his [b] *Soule*, his [c] *Name*, his [d] *Excellency*, his [e] *Holineſſe*, his [f] *Right Hand*, and *Strong Arme*, and here his [g] *Throne*. Yea, he doth alſo by way of [h] *Imprecation* bind himſelfe, but ſo as the thing imprecated is never expreſt.

By the way note, that in all the formes of Gods oath he hath relation onely to himſelfe: whereby is evicted that there is none above him, none equall to him: no God but he.

Can any now imagine that that whereunto God ſo binds himſelf ſhall not be performed? Or that any can free themſelves from his wrath, when he is provoked to ſweare vengeance. O ye that thus far provoke the great Lord of heaven and earth, tremble and quake at his oath. Shall ſuch a Lyon roare, and the beaſts not tremble? The *Kings wrath* (even a mortall Kings) *is as the roaring of a Lyon, Pro.19.12. as meſſengers of death, Prov.16.14. Who ſo provoketh him to anger ſinneth againſt his owne ſoule, Pro.20.2.* What is it then to provoke the wrath of the *King of Kings*? Yea, ſo to provoke it, as to force him to ſweare in wrath that he wilbe avenged on them? It is a great matter for the Lord to threaten vengeance: how much more to ſweare it? We have cauſe to feare when a man ſweareth, leaſt by reaſon of his oath he do what he would not. How much more ought we to feare when God ſweareth, who ſweareth nothing raſhly?

3. It

[x] Gen.42.15.

[y] Num.5.20.

[a] Heb.6.13.
[b] Ier.51.14.
[c] ——44.26.
[d] Am.8.7.
[e] Pſal.89.35.
[f] Iſa.62.8.
[g] Exo 17.16.
[h] Pſal 95.11. *Iurat per ſemetipſum, ut veljuranti Deo, credas alium Deum omnino non eſſe* Tertul adverſ. Marcion. lib.2.

Loqui Dominum magnum eſt. Quanto magis jurare Deum? Iurantem hominem debes timere, ne propter jurationem faciat quod contra voluntatem ejus eſt, quanto magis Deum qui nihil temerè iurare poteſt? Aug. Enar. in Pſal. 94.

3. It wilbe our wisdome to take notice of such particular sinnes as God doth bind himselfe to revenge, that we may the more carefully avoid them. They are such as follow.

1. *Infidelity*, especially when God hath plainely revealed his purpose, and made many promises, and by his oath confirmed the same, *Deut.*1.34.

2. *Distrustfulnesse*, and doubting of good successe in that which God giveth in expresse charge, *Deut.*4.21.

3. *Idolatry*, whereby the true God is forsaken by those to whom he hath made knowne himselfe: and false gods set in his roome, *Ier.*44.26.

4. *Profanation of holy things*: which manifesteth a disrespect of God himselfe, *Ezek.*5.11.

5. *Toleration* of such as are impious against God: whereby men are *honoured above God*, 1 *Sam.*3.14. & 2.29.

6. *Contempt of Gods word.* For, what is that but a contempt of God himselfe? *Ier.*22.23,24.

7. *Perjury*: which is a kind of daring God to take vengeance, *Ezek.*17.16.

8. *Light esteeme of Gods favours*: and continuall murmuring at his providence, *Psal.*95.11.

9. *Indolency*, and want of compassion at the miseries of Gods people, *Am.*6.8.

10. *Insultations* over the Church of Christ in her calamities, and when enemies prevaile against her, *Zeph.*2.9.

11. *Oppression* of the poore, *Am.*4.1,2.& 8.7.

12. *Unsatiable cruelty* against such as fall into their clutches, *Isa.*14.24.

§.81. *Of*

§. 81. *Of Gods undertaking his Churches quarrels.*

III. * GOD *undertakes his Churches quarrels.* What else doth that import which [a] *Iehovah* appearing to *Ioshua* in the shape of a man with a sword drawne in his hand, said, *As a captaine of the host of the Lord am I now come?* In this respect is the Lord stiled [b] *a man of warre*: and the warres of Gods Church are stiled [c] *warres of God.* As one evidence herof, God hath oft visibly shewed himselfe by extraordinary meanes to fight for his: as [d] in the Red Sea against *Pharaoh*: [e] by causing the walls of *Iericho* to fall downe without warlike instrument: [f] *by casting downe great stones* from heaven upon enemies: [g] by enabling a man to *kill 600 with an oxe goade*: [h] by giving victory to 300 against an army that *for multitude* were *as the sand of the sea*: [i] by the extraordinary strength which he gave to *Sampson*: [k] by scattering enemies with a *great thunder*: [l] by putting an army to flight at the sight of two men: [m] by affrighting enemies when none appeare against them: [n] by stirring up enemies that have conspired together against the Church to destroy one another: [o] by sending his Angell to destroy in one night 185000. To these visible evidences may be added such phrases in Scripture, as ascribe the waging of warre, discomfiting of enemies, and victories to the Lord: such as these, [p] *The Lord fighteth.* [q] *The Lord discomfited them, and slew them.* [r] *The Lord set every mans sword upon his neighbour.* [s] *The earth was stricken with feare by God.* [t] *the Lord goeth out to smite the host.*

This the Lord doth both to encourage his people, and also to daunt his enemies.

Feare not therefore O Church and People of God. [u] *Believe in the Lord your God, so shall ye be established.* [x] *If God be for us who can be against us?* Well may we on this ground say, [y] *They that be with us are moe then they that be with them.*

And know O ye enemies that you have more then flesh

* See §. 76.
[a] Ios, 5 13, 14.
[b] Exo. 15. 3.
[c] 1 Sam. 18. 17.
[d] Exo. 14. 24, &c.
[e] Ios. 6. 20.
[f] — 10. 11.
[g] Iudg 3. 31.
[h] — 7. 8, 12.
[i] — 15. 8.
[k] 1 Sam. 7. 10.
[l] — 14. 13, &c.
[m] 2 Sam. 5. 24. 1 Sam. 14, 15. 2 King. 7. 6.
[n] Iudg. 7. 22. 2 Chro. 20. 22.
[o] 2 King. 19. 35
[p] Exo. 14. 25.
[q] Ios. 10. 10.
[r] Iudg 7. 22.
[s] 1 Sam. 14. 15.
[t] 2 Sam 5. 24.
[u] 2 Chro. 20. 20
[x] Rom. 8. 31.
[y] 2 King 6. 16.

and bloud to fight against you: even the Lord of hosts in whose power your breath is. [z] *It is hard to kicke against the pricks.*

[z] Act.9.5.

§.82. *Of mans implacablenesse making God implacable.*

*See §.76.

IIII. * *They are malicious and implacable enemies against whom Gods wrath is implacable.* How malicious and implacable enemies the *Amalekites* were, against whom the Lord sweareth, hath beene shewed [a] before. Little (if at all) better minded were the [b] *Egyptians*, [c] *Moabites*, *Ammonites*, [d] *Assyrians*, *Babylonians*, and other enemies against whom God with like resolution did sweare vengeance. These phrases, [e] *They that despise me shalbe despised.* [f] *If ye walke contrary to me, I will walke contrary to you*, saith the Lord. [g] *With the froward thou wilt shew thy selfe froward.* These and such like phrases shew, that it is mens implacablenesse which maketh God implacable.

a §.2.
b Ier 46.18, 19.
c Zeph.2.9.
d Isa.14.24,25.
e 1 Sam.2.30.
f Lev.26.23.
g Psal.18.26.

Vses.

When men are dealt withall according to their owne dealings, God is justified, and men are brought to sight of their folly: whereby if repentance be not wrought in them, their blacke mouthes wilbe stopped, and kept from barking against Gods severity.

1. They that desire to understand Gods mind against them, let them take notice of their owne mind against God and his Church.

2. They that desire that God should cease smiting before they are consumed, let them cease to provoke Gods wrath. Fire will burne so long as fuell is put to it.

§.83. *Of*

§.83. *Of warres desolations.*

V. * *Warre is a meanes of utter ruine.* When God would have the *Canaanites* and other nations whose land he had given to Israel, to be rooted out, he stirres up [a] *Moses*, *Iosua*, and the *Israelites* under them to make warre against them. By warre was [b] *Samaria*, and [c] *Ierusalem* ruined. So was the spacious and populous city of *Troy*. It was made as an open field. The foure great Monarchs of the world that made many places in the world desolate, did what they did in that kind by warre. Experience of all ages gives too evident proofe of the truth hereof.

Warres ordered by God are the instruments of his wrath and justice against impenitent people: in justice therefore they cause utter ruine in such causes. As for men that delight in warre, they are commonly cruell and mercilesse. No marvell then though they, where they can, utterly destroy all before them.

Should men now delight in warre? True it is that lawfull it is, and necessary, as hath beene proved * before. But, it is mans iniquity that makes it a lawfull remedy, and necessary. It is directly contrary to comfortable and profitable peace, and in that respect stiled [d] *evill.*

O take heed of provoking the Lord of hostes, least to other lighter judgements he adde this the heavieft externall judgement, and so bring us to utter ruine. [e] *Let me not fall into the hand of men.* By men are warres waged. Whence it comes to passe that the evils thereof are many and great.

* See §.76.

a Ios. 12.6,7.
b 2 King. 17.6.
c —25.9.
Iam seges est ubi Troia fuit. Ovid. in Epist. Penel. ad Vliss.

* §.13.

d Isa. 45.7.

e 2 Sam. 24.14.

§.84. *Of the continuance of Gods vengeance.*

*See §.76.

VI. * *Divine vengeance may continue age after age.* The extent of that vengeance which is denounced in the law giveth evidence hereof: for it saith, that, [a] *The Lord visiteth the sins of the fathers upon the children unto the third and fourth generation.* This in particular is threatned against [b] *Babel*, that executed much cruelty upon the people of God. By a propheticall spirit the [c] Psalmist imprecateth as much against the enemies of Christ.

a Exo.20.5. —34.7. Num.14.18.

b Isa.13.20. Ier.50.39.

c Psal.109.13.

1. [d] Gods patience and long suffering is one cause hereof. For, he doth not utterly destroy and cut off all at once that give him cause so to do, to try, if by forbearing the extremity of vengeance, they or their posterity may be brought to repentance. Read *Ier.*26.18,19,&c.

d Rom.2.4. 2 Pet.3.9.

2. Gods jealousie, and fiery indignation is also a cause of the continuance of vengeance. For, his wrath is such a lasting fire, as if it be once kindled, it cannot easily be put out. The Law before the fore-named denunciation premiseth this cause, * *The Lord is a jealous God.*

*Exo.20.5.

3. Mens persisting in their impiety, they and their posterity is another cause hereof, and that the more immediate and meritorious cause: which [e] the *Prophet* expresly upbraideth to the rebellious generation of the rebellious Iewes. The law mentioneth this cause in this clause, [f] *Of them that hate me.*

e Ier.44.21,22.

f Exo.20.5.

Eccl.8.11.

Here have we a ready answer to such as take boldnesse to themselves, because they behold not the whole wrath of God powred out at once. But here they may learne that God can have warre with his enemies generation after generation: now slaying some, then others, and at length all. It was above 400 yeares before all *Amalek* was utterly destroyed: yet here by *Iosh*ua were many slaine. After this, more by [g] *Gideon*, yea [h] more also by other *Iudges*. By *Saul* they were [i] once, and [k] againe smitten: and finally, by [l] *David* they were utterly vanquished. And whereas, many generations

g Iudg.6.33.
h —10.17.
i 1 Sam.14.48.
k —15.7.
l —30.17.

generations after this, [m] *Haman* the *Agagite*, who was of this ſtocke, got ſome head, the Lord had warre with him, and deſtroyed [n] him, and [o] his poſterity.

Let children of wicked parents, and ſucceeding generations of impious predeceſſors take heed how they tread in the wicked foot-ſteps of ſuch as have gone before them: eſpecially where there are enſignes diſplaid of Gods battels againſt them. For, in ſuch caſes he uſeth to have warre from generation to generation. Be not as your wicked fore-fathers were. But ceaſe ye to ſin againſt God, that he may ceaſe to warre againſt you. We have worthy preſidents hereof in [p] *Hezekiah*, and [r] *Ioſiah*.

[m] Eſt.3.1.

[n] —7.10.

[o] —9.10.

[p] 2 Chro.29.6, &c.

[q] —34.20,&c.

Hitherto of ſuch particular obſervations as ariſe from the words of this hiſtorie.

Now further, in that, Warre is here noted to be the means of Gods executing his fierce wrath on an obſtinate people, it is requiſite that the evills of warre be diſtinctly noted, and, for aggravation thereof the benefits of peace.

§.85. *Of the evils of warre.*

1. FOr warre multitudes of men are gathered: and those for the most part lusty, stout, and strong men. In such multitudes it is scarce possible to have none but such as feare God. Many, many armies there have beene in all ages, wherein not one, that truly feared God, could be found. Very few armies have beene heard of, whereof the greater part have beene men truly religious, and men fearing God: but rather impious, licentious, and violent persons. Where multitudes of such are assembled together, what mischiefes may not be feared?

Quis finis fraudisve secularis huius non dico militiæ, sed malitiæ Bern. ad Mil. Temp. c. 2. *Quis ense accingetur, & non contraria lenitati & iustitiæ exercet? id est dolum, & asperitatem, & iniustitiam: propria scil. negotia prælierum.* Tertul. adversus Iud. & adversus Marcion. *De militum violentia,* lege Chrys. Hom. 76. ad Pop. *Quo validior est, eo promptior ut inferiorem opprimat.* Ambr. Offic l. 1. c. 35. *Erat ubiq; iustitium ob bellorum frequentiam.* Hier. in Zac. 8.

2. For warre men use to be furnished with all kind of deadly weapons, and mortall munition, whereby souldiers are the more emboldened to all manner of outrages: much cruelty is thereby occasioned. Hence it comes to passe that men assembled in armies account all that they can come by, be it by hooke or crooke, right or wrong, to be as their owne. So as the places thorow which they passe, and where they make any stay, suffer much prejudice by them. Instance the *Danites* that robbed *Michah*, (*Iudg.* 18. 16, 17, 25.) This undoubtedly was the cause that moved *Iohn the Baptist* to warne the souldiers that came to be instructed by him to take heed of *doing violence*, *Luke* 3.14. For, the more potent men are, the more forward they are to oppresse others. And as for justice, it useth to sleep when warre most waketh.

3. To maintaine warre, rich treasures are oft exhausted, subjects much oppressed, many husbands taken from their wives, parents from their children, masters from their families, all sorts of men from their callings. Trades thereby do much decay, and lands are oft left untilled. Yea of those that are so prest out to the war, many never returne home againe: whereby it comes to passe that many women are made widowes; many children fatherlesse, many old, impotent parents childlesse, and other friends friendlesse, to their utter undoing.

4. In warre many are brought into most lamentable distresses,

ſes,and yet no comfort,no ſuccor afforded unto them. Some in the battell have an arme, a leg,or ſome other limb cut off, whereby they are diſabled to helpe themſelves; and yet though they call and cry for helpe, no man pittieth them: but oft lie trampled upon by men and horſes to their greater torture. Among other ends of Flutes, Fifes, Trumpets, Drummes,and ſuch like loud ſounding inſtruments in warre, this is ſaid to be one, that the complaints and cries of wounded men might not be heard. If ſome of theſe by their own paines,or helpe of their fellow ſouldiers being wounded get out of the army, they may notwithſtanding feele the ſmart of their wound,and find the loſſe of their limbs or ſenſes to their dying day.

5. By warre many are taken captives, whom malicious and mortall enemies(ſo taken)oft put to exquiſite torments: as the *Syrians*,who *threſhed Gilead with threſhing inſtruments of iron*, *Am.* 1.3. and the *Edomites*, who *ript up the women with child of Gilead*, *Am.*1.13. and the *Moabites*, who *burnt the bones of the King of Edom unto lime*, *Am.* 2.1. and *Adonibezek*, who having *cut off the thumbs and great toes of* 70 *Kings*, made them *gather their meate under his table*, *Iudg.* 1.7. and the *Caldees*, who *ſlew the ſonnes of Zedekiah before his eyes*, and then *put out the eyes of the ſaid King,and bound him with fetters of braſſe*, &c. 2 *King.* 25.7. and the *Philiſtines*, who *tooke Sampſon, and put out his eyes, and bound him with fetters of braſſe,and made him grind in their priſon houſe*, *Iudg.* 16.21. Others taken by enemies, though they be not ſo tortured,yet may be made perpetuall ſlaves.

6. By warre ſtrangers and enemies invade others countries and kingdomes, enter into them, thruſt out the true Lords therof,take away lands and inheritances,with all their goods and cattell from the true owners: abrogate good lawes: make cruell edicts; deprive people of their priviledges and immunities: make noble men meane; rich men poore: free men ſlaves: deflowre mens wives,raviſh their virgins, rip up their women with child, trample on old folkes, toſſe little children on pikes, cauſe weeping,

wailing, and howling by reason of their savage cruelty in every place. Good cause therfore had the Psalmist to pray, *that there be no breaking in, nor going out; that there be no complaining in our streets, Psal.* 144.14.

Cerne cruento horrore castrorum bella ubiq; divisa. Madet orbis mutuo sanguine, &c. Cypr. Epist. lib. 2. Epist. 2. ad Donat.

7. By warre more bloud useth to be shed then any other way. Heapes upon heapes are thereby made of dead corps. We read of 70000 destroyed by a plague thorowout all Israel within the space of three dayes, 2 *Sam.* 24.15. But by the sword there were slaine in one battell (which may well be supposed to be in one day) 500000: and of whom? of children, of old, poore, impotent persons? such as for the most part are taken away by plague and famine? No verily; but 500000 choice men, 2 *Chro.* 13.17. We read of huge hosts indefinitely set downe, so as they may be supposed to consist of many hundred thousands, so vanquished, and destroyed, as *none escaped*, 2 *Chro.* 20.24. Yea, we read of whole cities, one after another utterly destroyed: even all that were in them, *man and woman, young and old, and oxe and sheepe, and asse with the edge of the sword, Ios.* 6.21. & 10.28, 30, 32, 33, 35, 37, 39, 40. When God would utterly destroy a stocke and all appertaining thereto, the sword hath beene used as his instrument to effect that judgement. Instance the case of *Ieroboam* and *Baasha*, 1 *King.* 15.29. & 16.11. Yea and of *Ahab* also, 2 *King.* 10.11. The *Amorites* likewise, *Canaanites*, and other nations were utterly rooted out by the sword.

Marte cadunt subiti per mutua vulnera fratres. Ovid. Metamorph. lib. 3. fab. 1.

8. In warre most unnaturall slaughters are oft committed. For, it may and oft doth fall out that one brother warreth on one side, and another on the contrary side: So father and sonne: and other neare kinsfolke, and deare friends. Whence it comes to passe that a brother kils a brother, a father a sonne, a sonne a father, a kinsman a kinsman, a friend a friend: By warre the eleven Tribes had almost utterly destroyed the Tribe of Benjamin, which made them *weep sore*, *Iudg.* 21.2. It cannot be otherwise thought but that in the bloudy warres betwixt the house of *Saul* and the house of *David*, and betwixt *Iudah* and *Israel*, many a kinsman slew one another. This when it is knowne, pierceth so deeply into

into the soule, as no cure can ever be made thereof. *Oedipus* having understood that in a conflict he had killed his father, (though he did it ignorantly and casually, yet) he pulled out his owne eyes in revenge of himselfe. The two sonnes of *Oedipus*, namely *Eteocles* and *Polynices*, waging warre one against another, slew each the other. *Telegonus* also killed his owne father in a tumult. These wofull accidents do most usually happen in civill warres.

Senec. Traged 3. quæ dicitur *Thebais.*
Idem Traged. 5 quæ dicitur *Oedipus.*
Cæcil Stat. in Theb.
Ovid. in Ibin. & 3 Fast.

9. By warre not onely living persons are slaine, so as townes, cities, and nations have been dispeopled, but corne fields burnt, fruit trees cut downe, barnes, garners, and other like places filled with all kind of graine, and other provision for man and beast, destroyed and consumed: towers and wals beaten downe: houses of men, and houses of God, even sacred temples set on fire, and burnt downe to the ground. The most sacred house of God that ever was, that glorious Temple which *Solomon* built was not in this kind spared, 2 *King.* 25. 9. Yea famous cities, and townes, and kingdomes have by warre beene made heaps of rubbish, and desolate wildernesses, full of bryers and thornes, and habitations for wild beasts, dragons, owles, and other dolefull creatures. For proofe read *Isa.* 7. 20, 14. & 13. 20, &c. & 17. 1, 2. & 34. 9, &c. *Ier.* 50. 39 40. *Zeph.* 2. 13, 14. *Iudg.* 9. 45. Thus the sword is not onely terrible to present living creatures, but also to all sorts of creatures in present and future ages. As a flood which runneth with a strong streame, and overfloweth, carieth away and destroyeth all, so barbarous souldiers invade and destroy all.

Sicut torrens qui valdè excurrit & inundat, omnia secum rapit & perdit, ita & barbari illi invaserunt omnes gentes, & perdiderunt, Chrys. Hom 35. in Gen. 14.

10. By warre the juster cause, and better part is oft overthrowne, and put to the worst. Herein (if in any other thing) is the proverbe verified, *Might overcommeth right.* For, it falleth out in warre where multitudes are gathered on the one side, and on the other, as it doth in single combates, and duels. The stronger and skilfuller, the more experienced and more active man may have the worse cause, and yet overcome the other, though the juster person. Hence is it that Infidels take occasion of insulting over Christians,

Idolaters

Idolaters over Worshippers of the true God, and the unrighteous over the righteous. The Prophets stood amazed hereat: and in an humble manner expostulated the case with God, as, *Hab.*1.13,&c. *Lam.*4.20. *Psal.* 44.9,&c. & 74.4, &c.& 79.1,&c.

§. 86. *Of the better part put to the worst in warre.*

Quest. HAth not God the ordering of battels? Doth not he give victory to whom he will? Is there any restraint to the Lord to save by many or by few? If so, why hath not the better part alwayes the better successe and victory?

See §.77. 2 Chro.14.11.

Answ. Most true it is that the issue of warre is disposed by the Lord: and that *it is nothing with him to helpe, whether with many, or with them that have no power.* Yet can we not thence inferre that the better side shall alway have the victory. For,

1. *How unsearchable are his judgements, and his wayes past finding out, Rom.* 11.33.

2. They who are accounted the better persons, and have the better cause, may have some secret causes in them deserving punishment, for which the Lord wisely and justly sufferreth them to fall into their enemies hands: and so giveth them occasion to search out that which lyeth hid, *Iosh.* 7.13.

3. Though the persons which wage warre, and the cause for which it is waged, be righteous, yet their manner of waging may be such as God be justly provoked therby to give them over to their enemies, as he did the Israelites when they went about to revenge the villany of the men of *Gibeah, Iudg.*20.21. Saints may be too confident in their owne might and wit. They may be zealous in punishing others sinnes, and yet harbour secret sinnes among themselves. They may enter battell without seeking the Lord aright. For these and other like reasons may the Lord suffer them to faile in their attempts.

4. The

4. The unrighteous oft prevaile against the righteous, that thereby they may be Gods rod to punish his children. But what priviledge is this to the unrighteous? what damage is it to the righteous? The rod, when Gods worke is done, shalbe cast into the fire. The Saint being a child of God that is beaten therewith, will thereby be bettered.

5. As for the Lords saving with few against many, and with them that have no power against such as are mighty, and every way well furnished to the war, it is true in regard of Gods almighty and extraordinary power. But ordinarily successe is given according to the means that are used. So as if the worse part be better prepared with men more in number, and more valiant, and with more store of better munition, ordinarily they get the upper hand thereby. In this respect Christ giveth advice to consider how an enemy is prepared, and answerably to go out against him, or to seek peace with him, *Luke* 14.31,32.

§. 87. *Of the good of warre notwithstanding the evils thereof.*

Quest. HOw can such evils of warre stand with the lawfulnesse and usefulnesse of warre [a] before noted?

[a] §.13,14,&c.

Answ. 1. The lawfulnesse of warre ariseth from the [b] necessity thereof: and the necessity of warre from the iniquity of men. Because ambitious and injurious men cannot otherwise be restrained then by warre, or because there is no other way to punish such malefactors, it is lawfull and needfull after such a manner to draw out and use the sword of the Lord against them.

[b] §.17. *Ex animo hominum vitioso bellum erumpit.* Chrys. in Mat. 10. Hom. 36.

2. The [c] usefulnesse of warre ariseth from the good effects that issue from a just undertaking, a wise managing, and a prosperous finishing of the same. But, the evils of war arise from the ill disposition of such as are without just cause incited thereto, and being armed with power, abuse the same to the satisfying of their inhumane humour. Many evils arise from

[c] §.17.

from the supreme authority of a Monarch, when he turnes it into a tyranny: yet is such a supreme authority most warrantable and profitable.

§. 88. *Of warre the forest judgement.*

* §.84. *The evils of warre being such as have beene* shewed, we may well inferre these conclusions following.*

I. WArre *is the heavyest of Gods judgements.* There are three publique judgement called [a] *evill arrowes. Arrowes,* because they are sharpe and deadly; piercing to the very heart of a man. *Evill,* by reason of their effects, the evils and mischiefs which they worke. In this respect saith the Lord, [b] *I will heape mischiefs upon them, I will spend mine arrowes upon them.* Gods *arrowes* are called *instruments of death, Psal.*7.13. The three most fearefull judgements, which are most usually called *Gods arrowes*, are *Plague, Famine, Sword.* The forest of all these is the *Sword.* Evident is this by the answer which *David* gave to *Gad,* who from the Lord put those three to his choice. One of them must be endured: but which of them, he himselfe might chuse. Thereupon he supplicated against the *sword,* in these words, *Let me not fall into the hands of man.* Hereby he shewed that he accounted the sword the most terrible judgement: and withall intimateth the reason thereof: because it is put into mans hands; so as *Plague* and *Famine* is more immediately ordered by God, then *Warre.* Men are made the instruments thereof. And *their anger is fierce, and their wrath cruell.* Yea, they prove many times insatiable in their cruelty: as wolves when they enter among a flocke of sheepe. For (as it is in the proverbe) *Man is a wolfe to man*: as cruell one to another, as a wolfe to sheepe: one undermining, one devouring another, as they can get any advantage one against another.

[a] Ezek 5.16.

[b] Deut.32.23.

2 Sam.24.14.

Gen.49.7. *Homo homini lupus.* Plaut in Asinar.

Besides, *warre* more usually causeth both *plague* and *famine,* then either of them causeth warre. If a plague rage

in

a citie or country, enemies wilbe afraid to send an army thither, least they be all infected and destroyed with the plague. So if famine thorow scarcity of food destroy the inhabitants of a land, enemies will forbeare to invade it (especially if they be not able to bring with them provision enough for horse and man to so remote a place) fearing least they and their cattell be all starved. Thus these two judgements may be some meanes to avert warre. But *warre* ordinarily causeth *plague* and *famine*. These three, *Sword*, *Pestilence*, *Famine*, are very oft joyned together: and for the most part, *Sword* is put in the first place, as the cause of the other two. *Plagues* oft arise from multitudes of people thwacked together, from noisome savours, from want of cleane shiftings, from unwholsome food, from infected aire, and other like causes which are ordinarily occasioned by warre: especially, when people are by enemies blocked up, and have not liberty to goe abroad, and to provide for themselves.

Lev.26.25,26
Ier.14.12.
Ezek.6.11.

In Ierusalem, when it was besieged by the *Babylonians* there was a great pestilence, and much famine: but much greater * when it was besieged by the *Romanes*. The first great plague that was in *Queene Elizabeths* daies was brought into *England* by the souldiers that came from *New haven* that was somwhile besieged, and after taken by the enemy.

Ier.21.6,7.

* Ioseph. de Bello Iud. l.6.c. 11.
Stow in his generall Chron. of England, 4. Eliz.

Of famine caused by warre, see *Dearths Death*, on 2 *Sam.* 21.1. §.22,24.

If *warre* be an usuall occasion of *plague* and *famine*, it must needs be the greatest of them: and if of them, surely the greatest of other judgements.

§.89. *Of*

§.89. *Of delighting in warre.*

II. *No true Christian can, or may delight in warre.* He may [b] on just cause wage warre: but there is a great difference betwixt the doing of a thing, and delight therein. God doth afflict, and grieve children of men, but not [c] *from his heart, willingly.* Iudgement is [d] *his strange worke, his strange act.* So ought warre to be unto Christians. A true Christians heart is possessed with true charity. But charity delighteth not in spoiles, in wounds, in paines, and tortures, in bloud of men, nor in any other evils that warre ordinarily causeth. They are therefore destitute of true Christian charity, and in that respect, no true Christians that simply desire warre, that without just and urgent cause raise warre, that with delight enbroile themselves therein. They are worse then savages, yea then savage beasts. Though the Lord made many of the Heathen his rod to correct his people: yet because they delighted in shedding bloud, the Lord brought heavy judgements upon them: as on *Ashur, Isa.*10.5,&c. on *Babylon, Isa.*14.4,&c. *Ier.*50.23,24. *Hab.*2.7,8. on *Mount Seir, Ezek.*35.5,6. Yea also upon the house of *Iehu*, who destroyed the stocke of *Ahab, Hos.*1.4.

[b] §.17,18.

[c] Lam.3.33. מלבו *ex corde suo.*

[d] Isa.28.21

§.90. *Of Christians backwardnesse to warre.*

III. *Christians ought to be very backward to warre.* The evils thereof are ordinarily so many, as they should make a Christian trie all other faire meanes for retaining or recovering his owne, and for preventing or redressing wrongs, then by warre to seeke the accomplishing of his desire. Christians should be affected to warre as the Apostle would have them to law, 1 *Cor.*6.1,&c. They ought not to use it but in the last place, after all other good meanes have beene used, as a desperate remedy, when no other remedy will serve the turne. Vrgent necessity should force Christians to warre. The evill effects of warre cannot but be very

very grievous to a true Christian soule. How then may he be forward to that which causeth such evill effects? See the caution even for just warres, before given in the latter end of §. 18.

§. 91. *Of circumspection in waging warre.*

IIII. *Great circumspection must be used in waging war.* Many evils ordinarily arising from warre, if men be not watchfull over themselves, pride, wrath, revenge, cruelty, and many other corruptions, whereunto our nature is much prone, will soone find occasion to display themselves, by reason of that power which men gathered together in an army, have. *David*, a man in a great measure renewed, [a] yea *a man after Gods owne heart*, [b] being accompanied with an army of valiant men, upon a discurtesie offered unto him by a churle, was so incensed with rage, and enflamed with revenge, as he vowed, and swore to destroy all that pertained to that churlish *Nabal*, before the next morning. If such a man, by reason of his warlike power, was so soone provoked to so great an evill, what will not warre provoke others unto, especially if they be confident in their power, and get any advantages against their enemies. Wherfore, to prevent the evils of war, such as have just occasion of waging war, must look to their manner of waging war, and lay aside al malice, envy, wrath, revenge, desire of bloud, cruelty, & other inhumane passions: and continually walk before him, carying themselves as in the presence of God, ordering all their actions according to the word of God; yea and oft looking to God, calling upon him, and doing such things as in the good successe of them may give them just cause to praise God. Thus may we avoid the ordinary evils of warre.

[a] Act. 13.22.
[b] 1 Sam. 25. 22.

§. 92. *Of*

§.92. *Of warre kept out of a land.*

V. *IT is a blessing to have warre kept out of a land.* Warre being a cause of many evils, to have war kept out, is to be freed from those many evils. This is that case, wherof the Psalmist thus saith, [a] *Happy is that people that is in such a case.* This was the happinesse of *Salomons* raigne; for, [b] God gave him *rest from all his enemies round about.* As a blessing on *Iehosaphat* and his kingdome, it is recorded, that, [c] *The feare of the Lord fell upon all the kingdomes of the lands that were round about Iudah, so that they made no warre against Iehosaphat.*

a Psal 144. 15

b 1 Chro. 22 9

c 2 Chro. 17. 10

Thrice happy is *England* in this respect, that under the blessed government of *Queene Elizabeth*, *King Iames*, and our now (and long may he be *our now*) royall *Soveraigne*, *King Charles*, hath beene preserved from warre, the cause of many evills, and from the many evills of warre. It cannot be denied, but that in blessed *Queene Elizabeths* daies, there was much warre: and that many attempts were made by enemies abroad, and traitors at home to disturbe our Peace, extirpate our Religion, and ruinate our State: but they all turned to the increase of our happinesse, in that we are delivered from them all, and so preserved from the evils of open hostility, and privy conspiracy, as those attempts proved thorow the divine providence more glorious, and many wayes beneficiall to Soveraigne and Subjects, to Church and Common-wealth, then ignominious, or any way prejudiciall.

That there may be better notice taken hereof to enlarge our hearts the more to praise God, and to move us the more securely and confidently to cast our care on him, I hope it will not be unseasonable here to set down a particular catalogue of such deliverances from the foresaid evils, as God hath given us since the beginning of that blessed *Queenes raigne.*

§. 93. *Of Englands Deliverances, since Queene Elizabeth began her Raigne.*

1. GOD preserved *Queene Elizabeth* from death in the time of her sister *Queene Mary*. For, being charged with conspiracy in the case of Sr. *Thomas Wyats* rising, but most unjustly, was sent as a prisoner to the *Tower of London*. Her death was in those dayes many wayes plotted, but by the divine Providence all those plots were disappointed. An. Dom. 1553. 1. Mar.

2. When by the death of *Queene Mary* the Crowne and Kingdome by just and unquestionable title descended on her, the whole Land professed a religion contrary to the Religion which she professed, and the Peeres and Commons were then assembled in Parliament, and that with purpose to settle Popery (as it is likely) more firmly in this land; yet did the Lord move their hearts then and there to acknowledge her title, and that by the mouth of *Doctor Heath*, then *Arch-Bishop of Yorke*, and *Lord Chancellour of England*, so as she was forthwith openly proclaimed *Queen of England*, and answerably with as great joy and rejoycing as ever *Prince* was, received by her *Subjects*. 17. Nov. 1558.

3. Being crowned, she found a potent Prince, namely, *Henry* the second then the *French King*, to endeavour to set up another title of *Mary* then *Queene of Scots*, who was maried to *Francis* his sonne. To them they gave this title, *Francis and Mary by the grace of God, of Scotland, England, and Ireland King and Queene*. Answerably they quartered the Armes of *England* with the Armes of *Scotland*. To settle the said *Mary* in the roome of *Queene Elizabeth*, an army was sent out of *France* into *Scotland*, to joyne with the *Scots*, and to invade *England*: and the Pope was dealt withall to declare *Elizabeth* to be an heretique and illegitimate, and *Mary* to be the true Queene of *England*. But by the Divine Providence all this vanished as smoke into the aire. For, the *Scots* refused to joyne with the *French* against *England*. Yea, they desired and obtained aid of *Queene Elizabeth* An Dom. 1559. Reg. 2. Franciscus & Maria Dei gratia Scotiæ, Angliæ & Hiberniæ Rex & Regina.

Elizabeth to thrust the *French* out of *Scotland*.

An.Dom. 1559 Reg. 2.

4. *Philip King of Spaine* earnestly desired mariage with *Queene Elizabeth*, notwithstanding his late mariage with *Queene Mary* sister to *Queene Elizabeth*. Now because Gods Word expresly forbiddeth one man to mary two sisters, he pretended to get a dispensation from the Pope. But all his endeavours about so impious a matter, nought prevailed with so pious a Prince. Wherefore he endeavoured to make a mariage betwixt *Queene Elizabeth*, and *Charles*, son of *Ferdinand* then Emperour, and uncle to the said *Philip*. All was to bring the Kingdome of *England* to his owne linage and family. But neither could this attempt take effect. Whereupon *Philip* King of *Spaine* became an utter enemy to that royall *Queene*, which enmity (thorow the divine providence) turned to *Queene Elizabeths* glory.

An.Dom. 1562 Reg. 4.

5. *Arthur Poole* of the race of *George Duke of Clarence*, of the house of *Yorke*, with sundry of his kindred and alliance conspired to set againe on foot the title of *Mary Queene of Scots*, and to bring an army out of *France* into *Wales*, to make their challenge good; but they were before the execution of their plot discovered, and themselves condemned.

An.Dom. 1569 Reg. 11. The forme of this excommunication is in the very words thereof recorded in Camden. Annal. rerum Anglic. & Hibern. Reg. *Elizab.* part. 2. MDLXX.

6. After the fore-mentioned emulation, yea, and enmity betwixt *King Philip* of *Spaine*, and Queene *Elizabeth*, one *Pope* after another was much solicited by *Spanish* and other *Papists* to excommunicate that pious *Prince*, upon pretence of heresie. But till she was made able to stand out against all her enemies, God kept away those thunderbolts under *Pope Paulus* 4. and *Pius* 4.

7. *Pope Pius* 5. a man of a fierce and fiery disposition, was so farre wrought upon, as in the most solemne manner that he could, excommunicated, and anathematized blessed *Queene Elizabeth*, and caused a briefe thereof with his *leaden bull* annexed thereto, to be fastned to the gate of the Bishop of Londons pallace neare *Pauls* Church, by one *John Felton*, who being apprehended, confessed the fact, and received condigne punishment on a gibbet before the said gate.

gate. This excommunication caused many troubles on mans part: but withall as many preservations and deliverances on Gods part.

8. The *Earles of Northumberland* and *Westmerland*, thorow promises of aid from the *Pope* and *Spaniard*, raised up a rebellion against *Queene* and *State* in the North-parts: but were soone discomfited. The Earle of Northumberland was taken and beheaded. The other *Earle* fled beyond sea, and ended his daies in a poore and meane estate. An. Dom. 1570. Reg. 12.

9. *John Story Doctor of Law*, a spie to the *Duke of Alva*, conspired with one *Prestol*, a man much addicted to magick, and a subject to the *King of Spaine*, against the life of *Queene Elizabeth*. He sent advertisement to the *Duke of Alva*, how he might invade *England*, and make *Ireland* revolt. God bringing this treason to light, both *Story* and *Prestol* were by a Parliament adjudged guilty of high treason. Thereupon they received their just demerit. An Dom. 1570. Reg. 12.

10. *The Bishop of Rosse* practiced with sundry English men to intercept *Queene Elizabeth*, and to trouble the *Parliament* then sitting, that so another *Queene* might be set up instead of *Elizabeth*. But there fell out such mutuall mistrust among the Conspirators, as their plots turned to their owne damage. An. Dom. 1571. Reg. 13.

11. *John Duke of Austria*, ambitiously affecting the kingdomes of *England* and *Scotland*, dealt with the *Pope* and *King of Spaine* for aid against *England*. For a pretence of title thereto, he sought mariage with the next heire. But in the middest of his ambitious projects he suddenly died. An. Dom. 1576. Reg 18.

12. *Thomas Stukely* an English fugitive plotted with two Popes, *Pius* 5. and *Gregorius* 13. to lead forces into *Ireland*, there to joyne with the *Rebells*, and to conquer it for Pope *Gregories* bastard sonne. For this purpose he was made Generall of 8000 *Italian* souldiers. But by the perswasion of *Sebastian King of Portugal* he went with his troupes into *Mauritania*, and was there slaine. An. Dom. 1578. Reg. 20.

13. *Nicolas Sanders* an English Priest went further, for he with a banner consecrated by the *Pope*, and an army of *Spaniards* An. Dom. 1580. Reg 22.

Spaniards entred into *Ireland*, joyned with the *Rebels*, caused a great insurrection, but to the overthrow of himselfe and all that tooke part with him.

An. Dom. 1581. Reg. 23. 14. *Robert Parsons, Edmund Campion*, and other *Seminaries* and *Incendiaries* were sent by the *Pope* from *Rome* into *England*, to draw the *Queenes* subjects from their allegiance, to prepare them to a change, and to take part with forraigne powers when they should be sent into *England*: *Campion, Sherwin, Kirly*, and *Briant* were convicted and condemned of high treason, and answerably executed. But their divelish attempts turned to a greater restraint of *Papists* in *England*, and a greater security of the *Queenes Majesty*, and her *State*.

An. Dom. 1583. Reg. 26. 15. *Iohn Somervill* was apprehended as he was comming in a desperate manner to kill the *Queene*, being moved thereto (as he himselfe confessed) by reading certaine popish bookes written against the *Queene* by Seminaries. Being condemned, in *New gate* he strangled himselfe.

An. Dom, 1585 Reg. 27. 16. *William Parry* Doctor of Law, made promise and vow to kill the *Queenes Majesty*, and for that end obtained of the Pope, an absolution for the fact before it was committed. But God strucke his heart with such terrour, as though he had opportunity, yet he put it off so long, as at length his purpose was discovered, and he received the just reward of a traitor.

An. Dom. 1586 Reg. 27. 17. *Iohn Ballard a Romish Priest*, stirred up the fiery spirits of certaine Popish Gentlemen to undertake to kill the *Queene*, as she should go abroad to take the aire: which though they had vowed to do, yet was their unnaturall treason discovered before they had the opportunity to do it. At their arraignment they were found guilty of high treason against the *Queenes* person, of stirring civill warres in the Realme, and of practicing to bring in forraigne power. Foureteene of them were as traitors executed.

An. Dom. 1587. Reg. 29. 17. *William Stafford* a young Gentleman, and one *Moody* a desperate man, were by a forraigne Ambassadour lying in England, perswaded to kill the *Queene*. But the plot

plot was discovered before it was effected.

19. The inveterate hatred of *Philip King of Spaine* against *Queene Elizabeth*, and his unsatiable ambition and desire of enjoying *England* as his owne; was at length openly manifested by an huge navy, supposed, and thereupon intituled *invincible*, set to sea against *England*. But the Lord of sea and land soone disappointed their hopes. The navy was dissipated on the sea, and *England* secured. An. Dom. 1588. Reg. 30.

20. *Rodericke Lopez* a *Iew*, Physitian in ordinary to her Majesty, upon promise of 50000 crownes to be sent him out of *Spaine*, undertooke to poyson the *Queene*. But before the hire came, the treason was discovered, and the traitor executed. An. Dom. 1593. Reg. 35.

21. *Patrick Cullin* an Irish Fencer, was hired by English runagates in the Low Countries to kill the *Queene*: and with that purpose came over: but intelligence being given thereof, he was apprehended and executed. An. Dom. 1594. Reg. 36.

22. *Edmond York* and *Richard Williams* hired in like manner to the like, namely to kill her Majesty, and to set on fire her navy with balls of wild-fire, were prevented and executed. An. eodem.

23. *Edward Squire* being in a ship on sea, taken by the Spaniards, and brought into *Spaine*, was there suborned and directed by *Richard Walpoole* an English fugitive and a *Iesuite* to poison the *Queene*, by laying a strong poison (which the *Iesuite* there gave him) on the pommell of the saddle whereon the *Queene* should ride: that she laying her hand thereon, might cary the sent thereof to her nose, and thereby receive it into her body: which if she had done, it had beene her death. Never any treason came so neare to the execution as this. For the traitor *Squire* observed his direction, did the deed, and that, immediately before the *Queene* rid forth. But the divine providence kept her from touching the pommell with her hand. Yet the treason was discovered, and the traitor received condigne punishment. An. Dom. 1598. Reg. 40.

24. The *Earle of Tyrone*, an *Irish* man, having beene some while in *Spaine*, returned from thence with An. Dom. 1599 Reg. 41.

with a rebellious mind, and raiſed by the aſſiſtance of the *Spaniard* and popiſh faction in *Ireland* a rebellion. More damage accrued to *Queene* and *State* by this rebellion, then any other way all her dayes. Yet thorow the conſtant providence of God this rebell alſo was brought under, and that land ſecured.

An. Dom. 1600 Reg. 42.

25. There was a plot for removing ſome of the *Queenes* chief Officers and Counſellors from her: which (if it had not beene prevented) might have proved dangerous to her *Perſon* and *State*: and ſo much the rather becauſe there were *Papiſts* which had a great hand in that conſpiracy. Therein therefore was the divine *Providence* manifeſted by preſerving her *Majeſty* in ſafety.

An. Dom. 1602 Reg. 44, 45.

26. *Henry Garnet* Superiour of the *Ieſuites* in *England*, *Robert Treſmond Ieſuite*, *Robert Catesby*, *Francis Treſham*, and others, in the name of all the Romiſh Catholiques in England, imploy *Thomas Winter* into *Spaine*, to obtaine an army from *Spaine* to joyne with the forces of Papiſts in *England*, to change the government, and religion thereof. There being then hoſtility betweene *Spaine* and *England*, the motion was readily embraced by the *Spaniard*: and 100000 crownes promiſed to helpe forward the buſineſſe. But before any thing could be effected, *Queene Elizabeth*, full of yeares, in peace, on her bed, ended her dayes: being 69 yeares, 6 moneths, and 17 dayes old: a greater age then any other King or Queene of *England* from the Conqueſt attained to. She was about the age of *David King of Iſrael* when he died: who lived the longeſt of all the Kings of *Iſrael* and *Iudah*. She raigned 44 yeares, 4 moneths, and 7 daies.

Queene *Elizabeth* was borne at Greenwich, 7. Sept 1533. and died at Richmond, 24. Mar 1602. She began her raigne 17. Nov 1558. and ended her raigne with her life 24. Mar. 1602.

Doubtleſſe many more treaſons were intended and plotted againſt her, then are recorded: but ſhe was kept ſo ſure and ſecure under the wings of the Almighty, whoſe truth ſhe conſtantly maintained (herein eſpecially ſhewing her ſelfe to be SEMPER EADEM, *alwaies the ſame*) as no open hoſtility, no privy conſpiracy ever prevailed againſt her. Her preſervation much made to our ſecurity. The remembrance

brance therefore thereof ought ever to be fresh among us, that so long as the benefit thereof continueth, which will be so long as true Religion continueth among us, due praises may be yeelded to her and our Protecteur.

§. 94. *Of Gods Providence to England in King* Iames *his time.*

1. THe day of *Queene Elizabeths* departure out of this life, was the day long expected by *Papists*, as a day for rooting out our Religion, and altering our government. For, Pope *Clement* 8. had sent the yeare before two Bulls, to interdict all claime or title to the Crown of *England*, though never so directly and nearly interessed by discent, to all such as would not by their best endeavours promote the Catholique cause, and by solemne and sacred oath religiously subscribe thereto. But God who approveth our Religion, and detesteth their superstition, or rather idolatry, made all their hopes utterly frustrate. For, in the setting of one Sun immediately arose another, and that in full brightnesse, to the unspeakable comfort of all true hearted *Englishmen*, and to the utter astonishment of all popish enemies of this flourishing State. In the same morning wherein *Queene Elizabeth* died, was *King Iames* first at the *Court gate*, and then at the *Crosse* in *Cheape-side*, with wonderfull great acclamations, and all manner of manifestations of joy, proclaimed *King*. An especiall evidence of the divine providence.

24. Mar, 1602.

Occubuit sol: nox nulla secuta est.

Queene *Elizabeth* died about two in the morning. About eight King *Iames* was proclaimed at Court: & about eleven in Cheape-side An. Dom. 1603 Reg. 1.

2. In the first yeare of his *Majesties* raigne, before he was solemnly annointed and crowned, *Watson* and *Cleark* two Romish Priests, conspired with others, some noble men, some Knights, and some Gentlemen, to surprize King *Iames*, and Prince *Henry*, presuming on forraigne forces for aid and assistance, thereby to alter religion, and to set up such Officers of State, as they thought best. But their plot before it came to execution was discovered, they condemned, some of them executed, others spared thorow the Kings clemency.

3. *Garnet* and *Trefmond* Iesuites, with *Catesby* and *Tresham* before mentioned, notwithstanding the death of *Queene Elizabeth*, when they saw that *King Iames* defended the same faith, continued to solicite the King of *Spaine* to send an army into *England*, to joyne with the forces of Papists here, for extirpation of Religion. But the King of *Spaine* being then in treaty with the King of *England* about peace, refused to hearken to any such motion. Thereupon they (together with other unnaturall and traiterous subjects) plotted the matchlesse, mercilesse, deviliſh, and damnable *gun-powder-treason*, whereof before, §. 67. If ever the eye of the divine providence did shew it selfe watchfull for the safety of *England*, it was in the discovery of this plot before it came to execution. Wherefore among other deliverances, this is to be had in perpetuall remembrance.

The day appointed to blow up the Parliament with gunpowder, was 5. Nov. 1605. Reg. *Iacobi* 3.

4. If we consider the great hazard wherin blessed *Charles*, (then Prince, now our royall *Soveraigne*) was in going to *Spaine*, and returning from *Spaine*, on land and sea; and withall if we well weigh the admirable and unutterable benefits which we enjoy by his happy raigne over us, we shall find just cause to put the day of his safe arrivall to *England*, into the catalogue of daies of memorials of Gods mercifull Providence over this Kingdome. From that day the crests of Papists fell downe: especially after the downfall of many of them at a *Romish Priests* sermon in *Blacke-Friers*, *London*.

6. Octob. 1623 Reg. *Iacobi* 20.

An Dom. 1623 26. Oct. stilo vet. 5. Nov. stilo novo.

Of the forementioned deliverances much more is recorded in *Camdens Annales*, *Bishop Carltons Collections*, *Speeds History*, and other *Chronicles of England*.

For my purpose it is enough to have pointed at the heads of them.

Παραλλαὶ τοὶ ἐναντία, μάλιστα φαίνεται. Dixit Arist. Rhet. 3. 2

Yet because contraries laid together do more lively set out each other in their owne proper colours. Hereunto shalbe annexed another briefe catalogue of such troubles as in former Princes times from the *Conquest*, (for to go higher is not much requisite) have fallen out to the great prejudice of

Kings

Kings and Kingdome: that thus Gods blessing on us under the raignes of *Queene Elizabeth*, *King Iames*, and *King Charles* (by whom our light and life, the Gospell is still continued among us) may be the better discerned.

§. 95. *Of the troubles of* England *from the Conquest to Queene* Elizabeths *time.*

1. WIlliam, Duke of Normandie, surnamed *The Conquerour*, got the crowne with much bloud, having slaine *Harold* the King immediately before him, two of his brothers, and 67974 English men. He changed many of the lawes and customes of *England*. He defaced many Churches, and depopulated sundry townes to make a forrest for beasts: where two of his owne sonnes were strangely slaine. The Danes to recover the Crowne, in his dayes invaded the land, burnt *Yorke*, and slew 3000 men. The Scots likewise about the same time made great spoile in *England*: and spared nor sex nor age. Much trouble was in the land all his time. Being in *France*, and there setting a towne on fire, he rode so neare the fire, as his horse with the heat thereof gave such a leap, as it brake the rimme of his belly, wherof he died, in the 21. yeare of his raigne, and 64 of his age. Being dead, he was denied buriall till much mediation was made, and a great composition paid. 1066. Oct. 14

2. *William Rufus* son to the *Conquerour*, having an elder brother then living, came not without difficulty to the crowne. He had much warre, both with his elder brother *Robert*, and also with his younger brother *Henry*. In his time were many warres with the *Scots*, and *Welch*, much English bloud spilt, and himselfe casually slaine by one of his subjects with an arrow shot at a stag, in the 13. yeare of his raigne, and 43 of his age. His corps were caried towards *Winchester* in a colliers cart. 1087. Sep. 9.

3. *Henry* 1. youngest sonne of *William* the *Conquerour*, put *Robert* his elder brother by the crowne: whence arose many broiles. He getting the mastery over his brother, imprisoned him, and cruelly put out his eyes. He had much warre 1100. Aug. 1.

warre with the Welch. All his children, but *Mawde* his daughter, with 160 persons were drowned together. He died of a surfeit in the 36. yeare of his raigne, and 65. of his age.

1135. Dec. 2. 4. *Stephen* with perjury usurped the kingdome, from the fore-said *Mawde*. Besides some warres abroad, he had continuall civill jarres at home: by reason whereof he was taken prisoner, and forced in the end to leave the heire of his opposite to be his successour. He died of an *Iliacke* passion, mixed with the *Emeroids*, in the 19. yeare of his raigne. His body after it was interred, was taken out of the lead, and cast into a river.

1154. Oct. 25. 5. *Henry* 2. sonne of the foresaid *Mawd*, thorow his incontinency with *Rosamond*, set his owne wife and children against him, which caused perpetuall unquietnesse in his kingdome. In one battell at Edmondbury 20000 were taken and slaine. He adopted his sonne (who laboured to disthrone him) in the government: and having much embroiled the kingdome, he grew so discontented, as he curst his children, and the day of his birth, and in much perplexity ended his daies in the 35. yeare of his raigne, and 61. of his age. Being dead, his people fell to spoile all he had, and left him naked.

1189. Iul. 6. 6. *Richard* 1. sonne to *Henry* 2. having in his fathers life vowed a journy to the Holy Land, had his kingdome in his absence usurped by *Iohn* his younger brother. Much trouble thence arose in *England*. On notice thereof, *Richard* hasted home: but in the way he was taken prisoner by the *Duke* of *Austria*. Whence though he were after 17 moneths imprisonment with a great ransome released, and restored to the Crowne, yet both he and his kingdome were in continuall trouble. As he was besieging a castle, which would have yeelded unto him, if onely their lives might be saved (but he would not accept it on any condition) he was shot with a poisoned arrow, and thereof died, in the 10. yeare of his raigne, and 45. of his age, and was buried at his fathers feet; whom he confessed he had betrayed.

7. *Iohn*

7. *John* younger brother to the foresaid *Richard*, notwithstanding *Arthur* sonne to his elder brother, and true heire to the Crowne, by might got the Kingdome. But himselfe and his subjects, either with others, or among themselves were in continuall broiles, and had many unsuccessefull warres with *French*, *Scots*, and *Welch*. He was opposed by his *Lords*, deposed by the *Pope*, poysoned by a *Monke*, in the 18. yeare of his raigne, and 51. of his age. 1199. Apr. 6.

8. *Henry* 3. eldest son of the foresaid *John*, began his raigne when he was not full 10 yeares old, and the State very troublesome. The miseries of his raigne were almost infinite, by Invasions, Rebellions, Exactions, and the sundry calamities that follow such disasters. *Lewis* the French King entred the land, many of the Barons tooke part with him. On both sides very many were slaine. The *King* himselfe by his Barons, with his brother *Richard* King of Almain, and his sonne *Prince Edward*, taken prisoners. There were then slaine 4500. He died in the 57. yeare of his raigne, and 67. of his age. 1216. Oct. 19.

9. *Edward* 1. was enbroiled in war against the *Sarazens* when his father died. There he received three wounds with a poisoned knife by a treacherous Assasine: but by the daily licking of his ranckling wounds with the tongue of lady *Elenor* his wife, he is said to be cured. With much glory he returned home, and was victorious against the *Scots* and *Welch*. Yet those victories were not atchieved without the expence of much English bloud. He died as he was going with a mighty host against the Scots, in the 35. yeare of his raigne, and 68. of his age. 1272. Nov. 16.

10. *Edward* 2. (son to *Edward* 1.) was one of the most miserable Kings that have raigned in England. The Northerne parts were over-run and harried by the *Scots*. In the battell which was called *the white battell*, 3000 Yorkshire men were slaine by the *Scots*. *Rob. Bruse* King of *Scots* invading *England*, burned all the country before him. He had much civill warre with his Barons: and much bloud was 1307. Iul. 7.

was shed on both sides. He was at length himselfe imprisoned and deposed, in the 20. yeare of his raigne, and 42. of his age: and about 8 moneths after cruelly broached to death with an hot iron spit.

1326. Ian. 25. 11. *Edward* 3. son of *Edward* 2. came to the Crowne in his fathers life-time, by his fathers forced resignation thereof. His raigne was indeed glorious by forraigne victories, but the Kingdome was much exhausted of men and mony, thorow sundry expeditions into *Scotland*, *France*, and *Spaine*, which occasioned great complaints of his Subjects. In his time *Southampton* was burnt by *Pirates*, and *Carlile*, with other places by the *Scots*, to the losse and vexation of many Subjects. At the time of his death all of all sorts forsooke him. Onely one *Priest* is said to be with him, when he gave up the ghost, in the 51. yeare of his raigne, and 65. of his age.

1377. Iun. 21. 12. *Richard* 2. grand-child of *Edward* 3. came young to the Crowne: and by ill counsell and ill courses occasioned many Invasions, Oppressions, Insurrections, Rebellions, and last, the deposition of himselfe, and untimely death. Wherupon ensued that fatall division betwixt the two houses of *Yorke* and *Lancaster*, in pursuit of which quarrell were 13. maine battells fought: three [a] *Kings* besides himselfe, [b] two *Princes*, heires apparent, 12 *Dukes*, one *Marquesse*, 18 *Earles*, one *Viscount*, 23 *Barons*, besides *Knights*, and *Gentlemen* innumerable, were slaine. *Richard* 2. was deposed in the 23. yeare of his raigne, and murdered about five moneths after in the 34. of his age.

[a] *Henry* 6. *Edward* 5. *Richard* 3.
[b] *Hen.* 6. his son. *Edw* 5 his brother.

1399. Sept. 29. 13. *Henry* 4. as he got the Crowne by violence, so he held it by force, not without continuall feare, having all his raigne either warres abroad, or conspiracies and insurrections at home, which cost the lives of many Nobles and Commons. He died in the 14. yeare of his raigne, and 46 of his age.

1412. Mar. 20. 14. *Henry* 5. sonne to *Henry* 4. spent most of the time of his raigne in warres in *France*. Very victorious he was therein: but hastened his death thereby, and in the 10. yeare of

of his raigne, and 34. of his age: leaving his crowne to an infant. What followed thereupon is now to be shewed.

15. *Henry* 6. sonne of *Henry* 5. was crowned in the first yeare of his age with the Crownes of two Kingdomes, but that of *France* which his father wonne, was soone lost: and this of *England* was twice pluckt from his head in his life time. Many bloudy battels were fought in *England* betwixt the two great factions of *Yorke* and *Lancaster*: wherein many thousand subjects perished. This King at length was taken and imprisoned, the Queene his wife exiled, his sonne and heire kild, his Counsellours slaine, the Crowne conferred on his corrivall, in the 39. yeare of his raigne, and he himselfe murdered in the 50. of his age. 1422. Aug. 31.

16. *Edward* 4. being of the house of *Yorke*, obtained the Crowne with much bloud, there being in one battell slaine 36776 English men. There were civill warres almost all his raigne. He was taken and imprisoned, whence escaping, he was forced to fly the land: but returning with much hazard to his person, and death of many subjects, recovered the Crowne, but so as his children had little joy thereof. On a sudden after a sort he died, in the 23. yeare of his raigne, and 41. of his age. 1460. Mar. 4.

17. *Edward* 5. Sonne of *Edward* 4. was for the space of two moneths and 16 dayes accounted *King*, but never crowned. For, he was murthered in the Tower, in the first yeare of his raigne, and 12. of his age. 1483. Apr. 9.

18. *Richard* 3. brother to *Edward* 4. a bloudy tyrant, usurped the Crowne, caused his Nephew (then King) together with his brother, to be murthered, many of his Nobles and others to be put to death, so as all his raigne, death, and slaughter never ceased till himselfe was slaine, and brought like an hog all bare, on an horses backe to his grave, in the 3. yeare of his raigne, and about the 40. of his age. 1483. Iun. 22.

19. *Henry* 7. the next living heire of the house of *Lancaster*, having vanquished *Richard* 3. obtained the Crowne, maried *Elizabeth* the heire of the house of *Yorke*, and thereby united those two distracted houses. Yet was not his raigne without 2485. Aug. 22.

without troubles. The Crowne being gotten with hazard and much bloud, he was maligned by the *Dutches* of *Burgundy*, who set up first a *Lambert*, then a *Perkin Warbeck*, to disquiet him. Warres he had in *France*. Insurrections there were in the *North*, Rebellions in *Cornwall*, besides many grievances which his Subjects complained of. He died in the 24. yeare of his raigne, and 52. of his age.

1509. Apr. 22. 20. *Henry* 8. sonne of *Henry* 7. by a just title came to a setled throne. He that will read *Sir Walter Raleighs preface to his history*, shall see enough (if not too much) of the troubles of this Kings times. He ended his reigne, and life in the 38. yeare of his raigne, and 56. of his age.

1546. Ian. 28. 21. *Edward* 6. sonne of *Henry* 8. in his childhood came to the crowne: yet in his daies the brightnesse of the Gospell shined forth: but so as there wanted not clouds of troubles: The Kingdome being engaged in warre with *France* and *Scotland*: the country troubled with insurrections in *Norfolke* and *Devonshire*: and the Court and Counsell distracted into faction: whereby the Kings two uncles, the *Lord Protector*, and *Lord Admirall* came to violent deaths: which hastened, or hindred not, the Kings: and that in the 7. yeare of his raigne, and 17. of his age.

1553. Iul. 6. 22. *Mary* eldest daughter to *Henry* 8. came with much difficulty to the Crowne. Another Queene was first proclaimed at London. But that storme lasted not long: for, 9 dayes after at London also was *Mary* proclaimed Queene. As for the continuance of her raigne, some may remember, most have heard, and all may read how dangerous and dolefull those smoaky daies were. Many hundreds were burnt then for the Gospell sake; many more were forced to fly their country, and exile themselves: *Calis*, that for very many yeares before had appertained to the *English*, was lost: which losse is thought to make so dead a wound in her heart as it could never be healed. In the last period of Queene *Maries* daies, many imprisoned and adjudged to the fire for the cause aforesaid, were released by her departure out of this world, in the 6. yeare of her raigne, and 43. of her age.

Though

Though God were pleased to cause the light of his Gospell to appeare in *King Edwards* daies, yet for a surer setling of it, he suffers it to be sealed by the bloud of many worthy *Martyrs* in *Queene Maries daies*. Since which time to the immortall glory of God, and the eternall salvation of many thousand soules, it hath beene continued among us 63. yeares. So (Lord) let it continue till the comming of thy *Sonne* unto judgement.

By this briefe narration of the troubles of former times, let any indifferent Reader judge, if God have not reserved us to the best times that ever *England* had: both in regard of the *Gospell of peace*, so long enjoyed: and also in regard of the *peace* of the land so long continued. The benefit wherof followeth next to be declared.

§. 96. *Of peace and the benefits thereof.*

* *The last conclusion which as a just consequence I inferre from the evills of warre, is this.* * See §. 88.

VI. *Peace is a good thing.* Warre and Peace are contrary each to other. As many evills arise from warre, so many benefits from peace. Good therefore it is, as in the kind of it, so in the effects that arise from it.

By peace lands are freely tilled: orchards, gardens, vineyards, and other like fruitfull places tended: all manner of cattell encreased: all kind of trading followed: inheritances, and what els of right appertaineth to men, quietly possessed by the true owners thereof: children well educated: old men well nourished: Schooles and Vniversities maintained: The Gospell with free liberty preached: all Gods ordinances observed: good lawes duly executed: wrong doers suppressed: men respected according to their places and dignities: opportunity afforded for exercising such abilities as God bestoweth on any: mutuall communion made of such good gifts as God in any kind conferreth on severall persons: poore men set to worke, and relieved: plenty procured:

procured: meanes for ſickneſſe, and all manner of maladies, afforded: decent buriall performed: and many other like benefits obtained: of all which by warre men are very oft ſpoiled, and deprived.

Peace is the maine end of juſt and lawfull warre. All the benefits * before noted to ariſe from warre, are enjoyed in peace; and are therefore attributed to war, as effects thereof, becauſe by warre peace is procured, and ſecured. No marvell then that Chriſtians are ſo much called upon, [a] *If it be poſſible, and as much as in them lieth, to have peace with all men.* And that [b] *the peacemakers* are pronounced *bleſſed.* And [c] *joy is to the counſellours of peace.* And it is an uſuall bleſſing to ſay, [d] *Peace be to you.* Yea [e] God would have peace proclaimed to enemies before they were invaded by warre.

*§ 17.

[a] Rom 12.18.

[b] Mat.5.9.
[c] Pro 12.20.
[d] 1 Sam.25.6. 1 Chro. 12.18
[e] Deut. 20 10. *Pax & concordia omnibus hominibus amantur, & omnibus hominibus ſunt neceſſariæ.* Bern de modo benè viv. Serm. 7.

Peace is it that is loved of all, and is neceſſary for all.

Peace as an eſpeciall bleſſing of God hath in all ages beene promiſed by God to his Church. (*Lev.* 26.6. 1 *Chro.* 22.9. 2 *King.* 22.20. *Iſa.* 26.12.)

Prophets have thereupon incited Gods people to pray for peace, as for a bleſſing. (*Pſal.* 122.6, 7. *Ier.* 29.7.) Yea Angels do deſire *peace on earth*, *Luk.* 2.14.

Peace according to Gods owne promiſe, and his peoples prayers, hath as a bleſſing beene given them, *Iud.* 3. 11, 30. 1 *King.* 4.24. 2 *Chro.* 17.10.

Saints have anſwerably been thankfull unto God for peace as for a great bleſſing, *Pſal.* 29. 11. & 55. 18. & 147. 14. On the contrary, God hath threatned as a judgement to the wicked that they ſhall have no peace, *Ier.* 12.12. & 30. 5. *Rev.* 6. 4. And as a judgement peace hath been taken away from people, *Ier.* 16.5.

[f] Rom.15.33.
[g] 2 Theſſ 3.16.
[h] Luke 10.6.
[i] Iſa 9.6.
[k] Eph. 2. 14.
[l] Heb.7.2.
[m] Gal.5.22.
[n] Prov.3.17.

Such is the excellency of peace, as the high and great Lord is ſtiled [f] *the God of peace:* [g] *the Lord of peace:* and his Sonne, [h] *the Sonne of peace,* [i] *a Prince of peace,* [k] *our peace:* yea he that was the moſt lively type of Chriſt, [l] *King of peace:* and [m] *peace* is reckoned up among the *fruits of the ſpirit,* and [n] *all the paths of wiſdome* are ſaid to be *peace,* and

Gods

Gods covenant [o] *the covenant of peace*, and Christs Gospell [p] *the Gospell of peace*, and Ministers of the Gospell [q] *publishers* of peace, whose *feet* in that respect are said to be *beautifull*.

Finally, peace makes an heaven on earth. In heaven it shall (without any interruption of warre, or other jarre) be fully enjoyed. Let us therfore put off all further praise to that country of peace, where, thorow a more full fruition therof, we shalbe enabled more fully to set it forth. Only by this that hath been spoken of peace, let it be well considered how evill warre is, which deprives us of this precious pearle, *Peace*.

What cause have we in this respect to praise God for the prosperous raigne of blessed *Queene Elizabeth*, who by the warres which she had, procured and setled this *peace*: as also for the quiet raigne of that *great Peace-maker*, *King Iames*, by whom *peace* was continued to the time of our now royall Soveraigne, *King Charles*, whom the God and Lord of *peace* in *peace* long continue among us, that we and our posterity may long enjoy *peace*, and partake of the benefits of *peace*, particularly of the Gospell of *peace*, and thereby be brought unto eternall *peace*. Amen, Amen.

[o] Num 25.12.
[p] Eph. 6.15.
[q] Isa. 52.7.

Differamus omnes laudes pacis ad illam patriam pacis. Ibi eam plenius laudabimus, ubi eam plenius habebimus. Aug. Enar. in Psal. 147.

As a further demonstration that the Peace which we have long enjoyed, and the troubles of former ages, are ordered by the divine providence, Hereunto is added, A *Treatise of* the Extent of Gods Providence, *set out in a Sermon preached the* 5. *of Nov.* 1623. *occasioned by the downe-fall of Papists in a Chamber at Black-Friers ten daies before.*

AN ALPHABETICAL *Index* of the speciall Points noted in *The Churches Conquest*, *The Extent of Gods Providence*, and *The Dignitie of Chivalry*.

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